

THE
Delphick Oracle;

Set forth by the most LEARNED

SCHOLARS

In the most FAMOUS

UNIVERSITIES of EUROPE:

FOR THE

Advancement of *Divine* and
Human LEARNING.

For the MONTH of *March*, 1720.



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T H E

Delphick Oracle.

WESTMINSTER, *March 27th, 1720.*

Q. **I** S *all Perfection in G O D ?*

A. Whatsoever is want to be understood by the Name of Perfection (which Word we must be content to use, since our Language furnishes us with no better, to express the *Greek* Τελειότης) is in God, may be thus prov'd. What Perfection soever there is in Things, it either had a Beginning, or had no Beginning. That which had no Beginning, is the Perfection of God : And that which had a Beginning, of Necessity must have something, that gave it such Beginning. And since nothing among all the Things that have a Being, is made of nothing ; it follows that those Perfections which appear to be in any Effects were the Reason why the Cause thereof could produce any thing accordingly ; and consequently are all in the first Cause. Neither must it be here imagin'd, that the first Cause can afterward be depriv'd of its Perfection ; either by some other Thing different from it self, because

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that

that which is eternal hath no Dependance upon any other Thing, neither can be liable and subject unto their Actions; or of it self, because every Nature desires its own Perfection.

Q. If God doth govern the whole World by his divine Providence, how comes it to pass, that wicked Men are oftentimes more prosperous than they who are good and virtuous?

A. The Preacher takes notice of this Question, when he says, That there be just Men unto whom it happeneth according to the Work of the Wicked: again, there be wicked Men, to whom it happeneth according to the Work of the Righteous. Eccl. viii. 14. From these Words some object, that in the Government of humane Affairs (who, or whatever presides over them) there's no such mighty Distinction made between the Just and the Wicked; nor in the Distribution of Good and Evil, is there any great Regard had to the Nature and Quality of Mens Works: for in this Disparity and seeming Inequality of Dispensations or Events, there are good Men, to whom great Misfortunes and Calamities happen, as if they had done some great Wickedness, and there are wicked Men that meet with such Success and Prosperity, as if they had done Actions the most laudable, righteous, and meritorious. Some very worthy and religious Persons lose their Fortunes and Liberty, their Power, Lives, or Crowns; the Standers by not knowing any Reason why they should be thus rigorously and cruelly outrag'd, trampled on, and murdered, unless their very Innocency and Virtue betray them, and make them a Prey; when others of profligate and reprobate Manners, live at their Ease, have every thing in a manner, according to their own Hearts Lusts, and revel and riot in the World, as if their Vices did recommend them to the Favour of Heaven. This Inequality seems

a great Evil, Grievance and Perplexity, to the Sons of Men: 'twas such a Grievance to the holy Psalmist, that he declared, *He was grieved at the Wicked, to see the Ungodly in Prosperity.* Some indeed may take it to be a Defection in Providence, that more Prosperity is not appropriated, and insur'd to Virtue and Goodness; but then it would render Mens good Actions like rewardable, if a greater Prosperity was always to attend them here; for as that near and certain View of Prosperity would much superceed Faith, so would it also too much determine the Will and make Men good, rather by a kind of Necessity, than of their own free Choice. 'Tis then best and most agreeable to God's Honour and Attributes, that there be nothing on Earth firm and stable; and that such a Disparity of Dispensations or Events attend Mens Persons and Actions, lest they meet with too strong a Temptation to give themselves up to Vanity, and less depend on the divine Promise, Assistance, Benediction and Perfection. Since God made Men free Agents, and by his Aid to work out their own Salvation, 'tis but fit and reasonable that there be ways to try their Faithfulness, and to prove their Virtue, whether it be sincere and solid. For this and other wise Ends, best known to himself, he makes good Men sometimes prosperous, and sometimes unfortunate a most remarkable Instance of this is seen in that; most upright Man *Job*, who certainly was very highly pleasing to God in his Prosperity; but yet he never was a more illustrious Spectacle to God and Angels, than when stript naked of his Estate and Fortune, his dear Children and Domesticks, his Health and Reputation; than when on the Dunghil, and in the midst of Calamities, great and numerous enough to distract others, and drive them to their Wits end: we say, never more glorious

rious than when in this wretched State, he justified the divine Providence, and holding fast his Integrity, he reposed himself entirely on the Almighty.

That this whole Universe is govern'd by the Providence of God, is evident, for that not only Men, which have right Reason and Understanding, but also the Fowls and Beasts, both wild and tame, which have in them something correspondent to Reason, do bear a kind of Providence, or respectful Care over the Issue which they bring forth. Which Perfection, since it is a Part of Goodness, must needs be attributed to God; and so much the rather, because he is both omniscient and omnipotent, so that he can no way be ignorant of such Things as are done, or to be done; and can easily direct and order the same as he pleases. But, and if sometimes there seem to be no Punishment at all inflicted upon prophane Offenders, and even some good Men (which may occasion the Weak to be offended) are so oppressed by the Insolencies of the Wicked, who many times make them not only lead a wearisome and miserable Life, but also to undergo a disgraceful Death; we are not presently to banish from humane Affairs the Providence of God, but rather (as the wisest Sort of Men have thought) we should conclude and argue, that forasmuch as God hath an Eye unto all Mens Actions, and in himself is most just, suffering such Things to come to pass as we see they do; therefore we must expect that there will be some future Judgment after this Life, to the end such notorious Transgressions may not remain unpunished, nor well-deserving Virtue be unrecompenced with due Comfort and Reward. Now to confirm this Truth, even but by Tradition, it must necessarily be admitted, that the Souls of Men do survive their Bodies. Which most antient Tradition,

tion, was derived from our first Parents (or from whence else could it proceed?) unto almost all civiliz'd People; as is plain by *Homer's Verses*; and by Philosophers, not only of the *Grecians*, but likewise the *Druides* in *Britain* and *France*, and the *Gymnosophists* or *Brachmens* in *India*, and by the *Egyptians*, *Tbracians*, and antient *Germans*. In like manner touching God's Judgment to come after this Life, many Things we see were extent, are well among the *Grecians*, as also among the *Egyptians* and *Indians*; whereunto may be added that old Tradition of the Consumption of the World by Fire, which was antiently found in the *Sybils*, and in *Ovid* and *Lucan*, , and the *Indians* of *Siam*: of which Thing the Astrologers have noted this to be a Sign, that the Sun draws nearer and nearer to the Earth. Yea, when the *Canaries*, *America*, and other foreign Places were first discover'd this same Opinion of the Immortality of Men, Souls, and the last Judgment, was found amongs the Inhabitants there.

Q. Whether do Men become both Wise and Fortunate more by the Injustice of their Enemies, than by their own Discretion?

A. More by the Injustice of their Enemies than their own Discretions, do Men many times become both wise and fortunate; and a very conspicuous Example hereof we have in King *Henry* the Third, whose Innocency, and natural Goodness protecting him throughout the various Perils of his Father's Reign, he ascended the Throne whilst but a Child; and then the publick Distempers were very few, and such only as are incident to all States, the Commons greedy and tenacious of Liberty, and the Nobility of Rule.

Thirty Years being past and gone, and none of the old Guides of the King's Youth left alive, but *Hubert de Burgh*, Earl of *Kent*, whose Length of
Days

Days gave him the Advantage of sole Power, his Ambition furnishing Desire and Art to keep out others, which drew upon him the implacable Malice of a great many. Time had now wrought a Revolution, as in its self, so in the Hearts of the People, who had forgotten the late Sufferings of their Fathers, and labour'd under the Surfeit of a long Peace; which having, probably, let in some Abuses, the Commons (to whom the Present seems ever worst) take the Alarm, fall to commending the past Ages they never remembred, and condemning the present; tho' equally ignorant of the Disease of it, and of the Remedy. With these idle and usual Humours, struck in the Earls of *Pembroke, Gloucester, and Hertford*, Darlings of the Rabble; and of the Gentry, were *Fitz Geoffrey, Bardolph, Grisley and Fitz-John*; Spirits of as much Arrogance and Acrimony, as Camp, Court and Country (the Places from whence they were elected) could afford any. These by Money and Address easily brought over to their Party *Peter*, Bishop of *Winchester*, an ill Man, but in Favour with the King; and then they drew up several Articles against *de Burgh*, under one of which he worthily perish'd. *Winchester* is now mounted into the Saddle, and governs all; taking for his Prime Instrument *Peter de Rivallis*, such another as himself, displaces the Natives, and advances his Countrymen, *Poictorins* and *Britains*, into Offices of the greatest Trust and Benefit; and draws the King into an ill Opinion of his People, who were touch'd to the Quick, in being domineer'd over by Foreigners. Here it was that Injustice became the Arbiter of common Equity, the Law lay gasping at the Foot of Faction, Peace at the Mercy of Sedition, and Oppression stept into the Bench to pronounce upon Points of Right and Honesty, so that the Plot of the tumultuous Ba-

rons,

rons, by this Means, advanc'd it self without so much as a Rub: and had not the Loyal Part of the Bishops represented to his Majesty, that his supporting the Power of a Person whose insolent Carriage had but lately lost to King *John* his Father, *Normandy*, the Love of his People, and in that his Crown, would inevitably provoke Discontents, and endanger the Wheel of the Kingdom; the Rebellious Lords had, questionless, gain'd their End, by exasperating, and improving this Distemper into a Civil War. Thus now are the Strangers all remov'd and banish'd; *Rivallis's* Extortions examin'd, by many strict Commissions of Enquiry; and the proud Bishop of *Winchester* (turn'd off in disgrace) is brought to experiment that Power founded upon Injustice is but short-liv'd, and that in the Favour of Princes there is no Medium or Subsistence betwixt the Highest of all, and Precipitation. But next, the King making one *Montford*, a *Frenchman*, the Object of his Delight, creates him Earl of *Leicester*, to the general Dissatisfaction of the Nobility; and gave him (to the no less Offence of the Clergy, by violating the Rights of the Church) his vow'd, veil'd Sister, to Wife. Now *Montford* forgetting Moderation, takes the Management of all publick Affairs into his own Hand, and engrosses the Disposal of all Favours and Preferments; So that all Suits are address'd to him, and the King becomes (in Effect) but as a Cypher set to add to this Figure the more of Number. The great and gravest Men beholding this Upstart to step over all their Heads to the greatest Honours and Officers, began to repine; yet *Leicester* opposes them all, but he found, at length, in his Ebb of Kindness, the Fortune of others; and that the King could with as much Ease transfer his Fancy, as he had settled his Affections. Now the Reins of Rule were possess'd

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by

by the ambitious Lords, and entrusted in the Hands of the King's Half Brethren, *Adam, Guido, Godfrey, and William*; who fell immediately to filling the Courts of Justice, and Places of Trust, with their own Countrymen; exacting of whom, here, and what they would; wasting the publick Treasure, and Crown-Lands, to the enriching of themselves and Dependents; setting Prices upon all Offences; and squaring the Law according to the Rule of their own Breasts: and upon any Complaint of the Subject the usual Reply of their Servants was, *How'll you help your self; for the King's Pleasure's in my Master's Pocket?* These Confusions were usher'd in by a Famine, and that so violent a one, that the King is forced to direct Writs to the several Counties, to bury their Dead, they were so numerous: the Dearth continues, and then fell the Sword to raging so terribly, that no Man durst to walk abroad without Arms; all the Villages being left as a Prey to the tumultuous Rabble; who raving up and down, by the Connivance of such as ought to have suppress'd them, it plainly appeared, that the factious Lords, whom the King suspected, had fomented and given Life to the Commotion; Seditious Peers ever bringing Fewel to such popular Fires. Neither was the Church it self without a busie Part in this Tragical Scene; for the Bishops of *Worcester* and *Lincoln*, being Well-Wishers to *Montford* and his Faction, were far engaged. In such Designs Churchmen are never wanting, and therefore they ought not to be our Oracles, as to Matters of Loyalty and Allegiance: they may safely inform us of our Duty in difficult Points of Religion; and where an humble Ignorance is a secure Knowledge, we may relie upon them; but they are not to be hearken'd to in their clamorous Harangues against Authority.

Now

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Now to remedy all those Confusions, and supply the King's Necessities, a Parliament was called at last; much to the liking of those Lords, who as little meant to relieve their Sovereign, as they did to heal the State; their End at that time, being only to lay open, at home, the Poverty of their Master; lessen his Reputation abroad; and in those times of Privilege, to breathe out their Passions freely. The Time being come, and he having ratified afresh the Great Character, admitted into his Council. Some Persons of the Commons Election, and promised for the future to apply himself to Natives, not Foreigners: But yet such still was his Easiness and Flexibility, when he came to be prest hard by his *French* Minions, that he was not capable of withholding his Hand from their insatiable Desires, and endless Squanderings: insomuch that it then became a By-word, *Our Inheritance is possess'd by Aliens, and our Houses by Strangers.* But before the King would again submit himself to so many bold and strict Enquiries of his disloyal Subjects, as he had endur'd the last Parliament, he resolves to try and undergo all Shifts and Extremities, that Necessity and a great Mind could impose upon him. He therefore exposes the Crown Lands and Jewels to sale, pawns *Gascoyn*, and after that his Imperial Crown, and after that the Jewels and Ornaments of *St. Edward's Shrine*; and at the long run (being destitute of means to defray the Charge of his Court) was forced to break up House, and with his Queen and Children to press upon the Charity of his Subjects for his daily Bread. Having thus by Improvidence, again reduced himself to this low Ebb, the Rebellious Lords grew more and more intractable, in Confidence that the Sovereign Power would, now at last, inevitably fall a Prey to their ambitious Machinations; which,

That it might the sooner come to pass, they coveted nothing more passionately, than to drive the King into Want, that so they might constrain him to call a Parliament, as fancying to themselves that Subjects, at such times, seem more than they should be, Princes, less. As they look'd for, so the King, when he found that Majesty and Right were not to be kept afloat without Purse and Power, call'd a Parliament at *Oxford*; where his Necessities encounter'd so many undutiful Demands, that he was forced to surrender to their rebellious Will his Royal Power. For the Commons, looking upon themselves as the Patrons of the Peoples Liberties, press'd the King to give way to the entrusting the Manage of the State in the Hands of four and twenty; twelve of them to be of their own Election, and the rest to be chosen by himself; and thro' Fear or Negligence he fill'd up his Number with *Montford*, *Glocester*, and *Spencer*, who getting from under his own Hand a Writ *Pro transportatione fratrum suorum* to be directed to the Earls of *Hartford* and *Surry*, his Half Brothers, and their Followers, were dispoil'd and banish'd the Realm. Having thus chang'd the sole Power into the Rule of many, and those by popular Election too, the Grandees fell to rending and lopping off from the Revenues and Segniories of the Crown, all such Lands and Mannors, as border'd upon any of their own Seats; pressing upon the King's Subjects and Tenants, to a most insupportable degree of Servitude. But now *Montford*, *Glocester*, and *Spencer* (the Heads of this Conspiracy) finding this Power of the 24 *Tribunes* of the People to be yet too much dispersed, to answer their Expectations, compell'd the King to call another Parliament; where they got the Authority of the 24 assign'd over to themselves, and erected a Triumvirate for their own Ends only,
and

and not for reforming Abuses, and settling the Nation, as they first gave out: Moreover, all this Juggle and Artifice, was only to make the way the smoother for one of them to become perpetual Dictator. But not long after, this Prodigy of Fortune (whom she had made a wretched Example of her Inconstancy) finding no Part of his Sovereignty left him, but the bare Title, and even that precarious too; craves Aid of Pope *Urban* the Fourth, against his disloyal Subjects, who arm'd him with Excommunications against all that should not forthwith return to their Duty; and cancell'd his Oath and Contract; in regard it was made when he could not properly say that he was at Liberty, Force having no Power to create a just Interest.

But the Lords, having now imp'd their Wings with Eagles Feathers, and liking no Game, but what was rak'd out of the Ashes of Monarchy, boldly make Head against their Sovereign; and that they might be the better able to cope with him, call in the *French* to their Assistance. Thus again did the Common-wealth turn her Sword against her own Breast; and invite her antient Enemy to the Funeral of her Liberty; so that it was a great Providence that she fell not, at this time, under a Foreign Yoke. At *Lewes* the Armies met, and the King endeavours a Reconciliation, but in vain; for Arguments are ever unprofitable, when Justice is inferior to Force. Wherefore the Sword decides the Controversy, and makes the two Kings, and their eldest Sons, Prisoners. The Person and the Power being now both of them in the Hands of *Montford* and *Glocester*, found no other means of Security, or Expectation of Liberty, than what the emulous Competition of Greatness (which began to break forth between these two mighty Rivals) gave hope of:
For

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For *Leicester* the Darling of the Rabble, designing (by engrossing from his Partner the Person of the King, and securing to his Followers the best part of the Spoil) to draw more Fruit from this Advantage, than, in Fellowship, it could yield, dissolved the Knot of all their Amity. In the meantime the imprison'd Prince had made his Escape, and was fast assur'd of *Glocester* upon the Tye of his great Mind, and Discontent. Wherefore they both of them united with the shatter'd Remnant of the loyal Army, and, by a speedy March, arrived at the Rebels Camp at *Evesham*, whom they instantly assail'd and put to the Rout. *Spencer*, and other Lords of that Faction, made toward the King for Mercy; but could not get clear of the Press, being hurried along the Stream, and perish'd in the Confusion. Now *Leicester* being at that instant with the King, and out of the Storm, might have got away, if his Hope and Courage had not increas'd his Resolution with his Misfortune: He could neither abandon his Followers, nor his Ambition; so that improving Adversity into an Exercise of Virtue, he came, and fell. The King being by this successful Turn freed and obey'd, began to enquire into the ground of his former Miscarriages; and why that *Virtue* and *Providence* which had so long settled and supported the *English* Empire in the greatest Lustre and Reputation, throughout the Reigns of his glorious Ancestors, should now turn tail upon him, and confederate with his Enemies; to the almost absolute Destruction of the State, and as if her *Genius* had quite forsook her. Upon due Search, he finds his squandering Hand to have made too bold with the Substance and Estates of his People; and that the rapacious Exorbitances of his Civil Ministers, with the Licentiousness of his Martial Followers, had thrown down the Pillars of his Sovereignty,

reignty, Credit and Veneration. Wherefore he enters upon his regain'd Authority with Gentleness and Clemency ; wholly passing over the Faults of most of the Rebels, and so forget the rest, that they might live, but to the Glory of his Goodness ; for the fewer kill'd, the more remain to adorn the Trophy. In the next place, he apply'd himself to the correcting of his own natural Infirmities, as well as those of the great Men of his Court ; so that tho' he might now and then touch upon the Skirts of Vice, yet was he ever after cautious of entering the Circle. He reduc'd the Expences of his House to the just Rule of his proper Revenue ; and was often heard to say, *That his former excessive Squanderings had torn open an Issue of his Subjects Blood.* He fill'd up the Seats of Judgment with Men of Learning and Probity ; and the better to set off his own Capacity, and to discover to the World what Part he intended, hereafter, to bear in all deliberate Expeditions, he sits himself in Council daily, disposing Affairs of most weight, in his own Person. This wonderful Change brought over the People again (with Admiration) to the King's Devotion, and their own Duty. This Calm attended, ever after, this King's Age and Hearse ; insomuch that all the Actions of his future Reign were exact Rules of Discipline and Policy, and worthy the Imitation of his best Successors ; who, as he was the first of his Name (*Henry*) after the Conquest, so was he also the first that thoroughly reform'd the Abuses crept into the Law, settled the Commonwealth, deliver'd the Nation out of the Thraldom of the Peers, and by all his Actions afterward, approv'd himself capable of governing not this single Realm only, but the whole World.

Q. *It is my Belief (Gentlemen) that Bodies once dead cannot be reviv'd again : pray what may be your Opinion of this Thought ?*

A.

A. To think it is impossible for humane Bodies once dissolv'd into Dust and Corruption ever to be united and set together again, is a Thought that relies upon no Reason: For since it is agreed amongst most Philosophers, that howsoever Things be changed, there remains still the same Matter, capable of divers Species or Forms, who dare say, that either God doth not know in what Places, though never so distant, the Parts of that Matter are, which belong to a humane Body; or, that he wants Power to reduce them and set them together again; and do that in his Universe, which we see Chymists do in their Furnaces, and Vessels, gather together and unite Things of the same Nature, tho' scatter'd and dispersed? And that a Thing also may return to the Form of its Original, though the Species be never so much alter'd, we see an Example in the Nature of Things; as in the Seeds of Plants and living Creatures. Neither is that Knot impossible to be unloosed, which is tyed by many; concerning those humane Bodies which pass into the Nourishment of wild Beasts or Cattle; who, being fed with them, become again the Food of Man. For we must know, that the greatest Portion of such Things as we eat, is not converted into integral Parts of our Bodies; but either turn'd into Excrements, or Humours of the Body, as Flegm and Choler; ye as much of that which becomes our Nourishment is wasted away, either by Diseases, or by inward natural Heat, or by the Air about us. All which being so, he that so carefully regards all Kinds of brute-Beasts, that none of them perish, the same God with a more special Providence can also provide for humane Bodies, that so much of them as becomes the Food of other Men, shall no more be converted into the Substance of those that eat them, than are Poysons or Physical Potions; and

and the rather, because it is in a manner naturally apparent, that humane Flesh was not intended for Man's Food. Or suppose it were not so, but something which hath made an Accession to the latter Body must be taken from it again, this will not make it not to be the same Body: for even in this Life there happens greater Changes of Particles, than this comes to. Yea, we see that a Butterfly is in a Worm; and the Substance of Herbs or Wine in some very small Things; from whence they may be restor'd to their former just Magnitude. Surely, since both these and many other Things may without any Inconvenience be supposed, there is no Reason, that the Restitution of a Body dissolv'd should be reckon'd among impossible Things: which learned Men among the Chaldeans, Stoicks, and Peripateticks, believ'd not only might, but should be.

Q. How arose the Custom of making Persons, suspected of Murder, to touch murder'd Bodies for the Discovery thereof; and what is the Reason that they bleed afresh, when the Murtherers lay their Hands on 'em?

A. This way of finding out Murderers was (*Beard* tells us, in his Theatre of God's Judgments, lib. 2. cap. 11) practis'd in Denmark, by King Christianus the Second, and permitted all over his Kingdom; the Occasion whereof was this. Certain Gentlemen being on an Evening together in a Stove, fell out among themselves, and from Words grew to Blows, the Candles being out, insomuch that one of them was stabb'd with a Poyard. Now the Murtherer was unknown by reason of the Number; altho' the Gentleman accused a Pursuivant of the King's for it, who was one of them in the Stove. The King to find out the Homicide, caused them all to come together in the Stove, and standing all round the dead Corpse, he commanded that they should one after another lay
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their right Hand upon the slain Gentleman's naked Breast, swearing they had not kill'd him: the Gentlemen did so, and no Sign appear'd to witness against them; the Pursuivant only remain'd, who condemn'd before in his own Conscience, went first of all and kist the dead Man's Feet, but as soon as he laid his Hand on his Breast, the Blood gush'd forth in Abundance, both out of his Wound, and Nostrils, so that urged by this evident Accusation, he confess'd the Murder, and by the King's own Sentence was incontinently Beheaded; whereupon arose that Practice which is now ordinary in many Places of finding out unknown Murders; which by the admirable Power of God are for the most part revealed, either by the bleeding of the Corps, or the opening of the Eye, or some other extraordinary Sign. But that the murder'd Body will not always bleed, when touch'd by the Murderer, appears by this Example of Major *George Strangways*, who having shot one Mr. *Fussel* an Attorney that had married his Sister, against his Will and Approbation, was commanded by the Coroner to take his dead Brother in-Law by the Hand, and to touch his Wounds, which he did, but the Experiment made no Discovery by bleeding afresh, that he was the Murderer, however he was pressed to Death in *Newgate*, for standing mute on his Tryal, in the Year 1657-8. Nevertheless, your Defenders of Sympathy and Antipathy, will not have this Magnetism to fail, unless those Effluvia, which, according to their Opinion, being part of the *Anima Media*, tenaciously adheres to the Body, till separated by its Corruption, being the same that by united Atoms becoming visible, composes those Spectrums that wander about the Cœnotaphs and Dormitories of the Dead; but doth, when hurried from the Actions of Vitality, by a violent Death,

as endeavouring to revenge its Wrong, flie in the Face of the Murtherer ; and tho' in such minute Parts as are too subtil for the Observations of Sense, keeps still hovering about him : and when he is brought to touch the Murther'd Body which was its former Habitation, by the Motion of Sympathy calls from those Salliports of Life, some of those Parts of her Life which yet remain within it, who that they may flow forth to meet it, are convey'd in the Vehiculum of the Blood. They illustrate this by Dogs, and several other Animals, which with a violent Impetuosity assail those that make a Custom of murdering Things of the same Species.

Q. Gentlemen, we don't Question, but you have seen a great many Poems wrote on the late Queen ANNE, whilst alive ; and therefore we desire to know which of them your Judgment esteems to be the best ?

A. Several very good Poems were wrote on that incomparable Princess, among which the following Panegyrick presented to her Majesty, to congratulate her Coronation, is not inferiour to any, for uncommon Beauties, Majestick Style, proper Simile's, and high and lofty Thoughts, which Ornaments are all requisite to be used in the Pindarick way of Writing.

I.

HAIL ! Blessed Queen the Guardian of our Laws ;
 Defender of the Faith, and Europe's Cause ;
 May Candid Joy, and golden Peace,
 Surround that glorious Crown,
 Which you by Birth, as well as Virtue, own.
 Now mortal Fairs and Strife shall cease,
 Within this fruitful Isle ;
 The Blossoms of our Hope shall bud,
 Without distilling Show'rs of Blood,
 The chaste Britannia Smile,

The Delphick Oracle.

*To see the Halcyon build its quiet Nest,
In the Protection of your Sacred Breast.*

II.

*To all the Grief which hover'd o'er this Realm,
Now royal ANNE sits at the Helm,
Subjects may bid adieu :
For that that's brave in Woman kind,
You make the Trophy's of your Mind,
And will our Good pursue,
To speak your Worth! - - - What noble Quill
Must make the loyal Pen?
Assist, ye Virgins of Apollo's Hill,
To chant in sweet harmonious Lays,
The universal Praise
Of one, by Heav'n below'd, ador'd by Men.
Could I, by some Dædalian Device,
Ascend to Paradise,
From some Seraphick Wing
A sacred Quill I'd take,
My flying Pen to make,
For such of ANNA's only fit to sing.*

III.

*If Kings are Gods, a Goddess you must be!
As great as they in Majesty;
Equal to such is England's Queen,
As high, august, imperial, and serene.
The loft' est Language can't afford
Encomiums, equal to your Fame,
Nor add more Splendor to your Name.
Each soft and new invented Word,
By which we wou'd express so high a Theme,
Do only Types and Shadows seem,
Of that Perfection which the World admires.
This Coronation,
Glad Albion's Salvation,
With true Allegiance all Mankind inspires.*

IV.

IV.

*All that can of your virtuous Sex be said,
Is justly due,
Blest Queen! to you:
By Fate design'd, by Heav'n too made
A Pattern of such Piety,
That those who think on th' Height of thy vast Soul,
Which Truth and Justice doth adorn,
May make your Subjects think, they see
A Glympse of that bright Bliss which do's controul
The Foes which sacred Virtue scorn:
Thus raptur'd with the Contemplation, fly
With Hallelujahs to that Majesty,
Which tempts 'em by an holy Reign,
In pious Steps to trace,
The Path of that delicious Place,
Where blessed Souls shall reap immortal Gain.*

V.

*Reformed Churches now shall all embark,
Within an Ark
Which you to Ararat will safely guide.
Now, no fierce Tide,
Destructive Storms, nor Romish Hurricane,
Shall drive her thro' the Rage of Sword and Fire;
She'll be secur'd by your auspicious Reign,
From their malicious Ire.
With pious, trembling Love
Rejoycing, and eternal Praise,
Your Conduct She'll approve;
Which Glory to your Memory shalt raise.
When Time conspired, in a crimson Flood,
To sacrifice the Truth,
As unto Naomi obedient Ruth,
Blest Queen! you to your Mother-Church did cling,
Was so religious, just, and good,
As to displease a Father and a King;*

Rather

The Delphick Oracle.

*Rather than kneel to that Idolatry,
Which much provokes Celestial Majesty.*

VI.

*Our much disturbed State,
Shall be no more disconsolate.
It soon will rise magnificent, and tall,
To consecrate the Royal Hand
Which shall exempt it from its fatal Fall.
The angry Angel now has turn'd away
The brandisht Sword, that smote the Land,
And teaches Subejcts to obey
The Sovereign, with whom Heav'n is so well pleas'd,
That senseless Planets smiled on the Fate,
Which did your Royal Self translate,
To that great Throne which long has been diseas'd:
Witness the glorious Day,
The Sun enlighten'd with his brightest Ray,
Till each dejected Place,
Inhabited by Albion's Race,
Heard what they long had wish't for; the blest Name,
Which makes us all with Admiration proud,
And fills the Trumpets of illustrious Fame,
Proclaim'd aloud,
The lawful Regent of that faithful Land,
Which do's not fear such Foes to fight,
Who durst usurp the Glory of your Right,
Tho' aided by a faithless Gallick Hand.*

VII.

*What an intrancing Prospect's in our Eye!
Coaste Shepherdesses, and the harmless Swains,
With oaten Pipes command sweet Harmony,
To eccho Joy about the verdant Plains.
With their melodious Notes
Soft Streams of Isis do in Consort joyn,
And winged Choristers, thro' warbling Throats,
Do Carols chant to ANNE the good, divine.*

The

The Delphick Oracle.

23

*The Temples are with Olive hung,
And Altars, with Arabian Spices, smok,
Whilst Anthems by the Priests are sung;
And Worshippers with Prayers invoke
Relenting Heav'n, where Goodness ever Shines,
To prosper you, in all your brave Designs.*

VIII.

*Princess divine! your Mercy is the Fort
Which Europe's tott'ring Grandeur must support;
Her antient, fundamental Rest,
These many Tears,
Has by a Tyrant been oppress'd;
And drenched in unpity'd Tears.
Poor Christendom too long her Sorrows Date,
And must in Blood weep her subverted State,
Unless defended by your Sword.
Like Esther, plac'd in scornful Vashti's Seat,
Submissively Europa waits,
And prostrate falls beneath your Royal Feet,
Till you the gracious Favours will afford
Of holding out the Sceptre, which She may
Presume to touch without Offence,
A means to save her from the Insolence
Of fell conspiring Fates,
Which long have born the Sway.
Alas! her adverse Destiny
Can only be subdued, disarm'd by thee.*

IX.

*Mirror of Females! Glory of the Age!
Britannia's sole Delight!
Mars bravely will act on the bloody Stage,
When dauntless ANNE shall give the Word to fight.]
Alarm enough, - - - then, then in vain,
The German Chief will not dispute for Spain,
Your grand Confederacy
Will lead him the triumphant Way,*

Thro'

The Delphick Oracle.

*Thro' shatter'd Italy,
Where curst, perfidious French wou'd bear the Sway,
To drive the puny Anjou from a Clime,
Which he usurped by his Grandfire's Crime.*

*The States which writ themselves distress'd,
When this our Isle a Virgin-Queen possess'd,
Inspired by your Aid,*

*Will rush thro' all the Magazines of Fate,
Thro' Fields of Blood and Horror wade,
Will venture all at any Rate,*

*Bright Lady! to retrieve
Their Rights, from him who studies to deceive.*

X.

*Unerring Princess! with astonisht Hearts
Exotick Realms adore your wondrous Parts.*

*They fear not to prevail
Against the Force of that despotick King,
Whose Pride do's Plagues upon his Neighbours bring.
If you'll vouchsafe to poise the Standard Scale
Of Europe, with thy righteous Hand,
Eternally She'll stand.*

*Thou'rt their Palladium stil'd,
Their Sanctuary and their Shield;
Say but the Word - - - You will their Cause defend,
With Courage they the Monster durst despise,
That Off-spring of a Fiend,
Who Nations to his Pride wou'd Sacrifice.*

*To righteous ANNE, nay, only you,
Kingdoms and Empires both for Justice sue.*

XI.

*And will the perjur'd Lewis tempt his Fate,
Now you controul the British State?
Thro' distant Ages, drowned in the Faws
Of old, bald-pated Time,
He may espie his Ancestors bad Cause
In making Breach of Oaths no Crime.*

See

See how the Vengeance of a Deity,
Made a vast Army but the Sport
Of deaf, uncertain Destiny,
At fatal Agincourt.

The Fight of Spurs let him but backwards view, (Blood,
When Frenchmen, thro' large Plains dissolv'd with
In great Confusion flew,
To 'scape the Fury of a reaking Flood.

But not to cite each Precedent,
Which has made France of Perjury repent,
Let's view the Usage Lewis must expect
From thy dread Hand,
Ordain'd by Heav'n to scourge a tainted Land;
If he'll not on his Sins in time reflect,
Sorrow and Grief must be his Fate,
A Conqueress shall his Nation spoil,
His base Imaginations soil,
And early make him mourn his wretched State.

XII.

Had now the Prince surviving been, who wept
For Store of Worlds, to rent'em with his Sword;
Great Cæsar, who on Pompey's Trophies slept;
Fam'd Scipio, by Rome ador'd;
Or Hannibal, whose martial Ire
Urg'd him thro' Flakes of Ice and Snow, to make
A Passage o'er the Alps for Honour sake,
With Vinegar and Fire;
Had these brave Chiefs been living now, I say,
What Veneration wou'd they pay,
To our Bellona, by all Champions prais'd?
The Laurel Wreaths, and Chaplets which adorn'd
Their Brows, who mean, inglorious Actions scorn'd,
To your immortal Glory had they rais'd.
Astonish'd at your pow'ful Mein;
Lie couchant at your Feet,
Imploring Liberty to greet
A Peerless Queen,

The Delphick Oracle.

*In whose auspicious Reign we all confide;
Thou blest Britannia's Hope, Augusta's Pride.*

XIII.

*In splendid Pomp, methinks I spy
Neptune, and all the Tritons of the Sea,
About your Royal Navy wait,
Impatient to conduct the Fame
Of our new-crowned Queen.
In great Magnificence and State,
Thro' Peals of Ordnance, and consuming Flame,
To view your Rights on either Side the Seyne,
The Ocean Gods do all, Hail! Thetis, cry,
Accept our Welcome to just Victory;
The Trident take, and scourge that Foreign Fleet
That ventures out to Sea,
And strikes not Sail immediately,
When they the great St. George his Colours meet.*

XIV.

*Succeeding Ages shall be bound to bless
The Time when ANNA reign'd,
For Blessings which this Realm shall then possess;
Unalterable, and secure,
While th' Earth's vast Fabrick shall endure,
By your inimitable Ruling gain'd.
And now what Pleasures shall caress our Isle,
Which does with Gladness smile,
To see what Faith, assured Hope and Love,
Ascents which lead Mankind
To sweet, eternal Joys above,
We shall in happy Albion find.
In all endeavouring to imitate
That Virtue, which shines in your Soul most bright,
That needs must light
Your Subjects to a blessed State;
Like to the Star which did the Magi guide,
Your Zeal does shew which way to Bliss to ride.*

XV.

XV.

Confusion seize the Wretch that durst oppose
 Your lawful Right, or aid your Foes;
 From ev'ry black Conspiracy
 May th' Eye of Heav'n your Person keep;
 The Senate to your just Demands agree;
 For all the Good they from your Goodness reap.
 May Council's sage direct you for the best;
 Who'll ne'er divulge the Secrets of your Breast.
 Grant Nestor's Years your Life attend,
 While Joy, Prosperity, and Wealth,
 Peace, Glory, and continual Health,
 Your best of Lives befriend:
 Till here quite weary of terrestrial Sway,
 O'er Crowns and Scepters strew'd along the Way,
 To wear a Crown of Immortality you fly,
 Above the lofty Mountains of th' Olympick Sky.

Q. The several Sceptical Gentlemen. or rather Atheists, too much abounding in this Nation, to disprove the Certainty of a Place of eternal Punishment after this Life, alledge, that several most antient Creeds want this Clause, He descended into Hell; that Hell-fire, and everlasting Fire, mention'd Matt. v. 22. and xxv. 41. are only to be understood of the Fire of the Valley of the Son of Hinnom; that the Relation of Dives being only a Parable, not a History, ought not to be relied upon, for maintaining eternal Torments to be suffer'd after this Life; that Tophet is no Proof of Hell Torments, th' Isaiah does say, Tophet was of old, because the Hebrew is yesterday. To be cursed, is to be a Servant of Servants, Gen. ix. 25. The Word Damned, Mar. xvi. 16. Rom. xiv. 23. in Greek is judged; that the Fire of Hell is material Fire, kindled with much Wood, Isa. xxx. 33. that the Fire of Hell cannot be corporal Fire. because corporal Fire may be quenched; and they also argue in a Mathematical Way, that if Hell be in the Cen-

re of the Earth, whose Diameter is 6782 Miles, and one 11th Part of a Mile, the half thereof can be but the Centre, and in the Day of Judgment it will be consum'd with Fire, 2 Pet. iii. 7. So then they ask, where shall Hell be? And we likewise (Gentlemen) desire to know what your Opinions are upon these Tenets?

A. Copies of Creeds, as well as other Manuscripts, may by often Transcriptions, as well as other Casualties, be sometimes deprav'd and corrupted, so we do not always depend upon humane Writings for authentick. The Valley of *Hinnom* lies (as *Bunting* shews in his Travels of the Patriarchs, pag. 35) behind the City of *Jerusalem* Southward, on the left Hand as they went from thence to *Bethlehem*. In this Valley the *Jews* set up an Idol of Copper, like a King, which they call'd *Moloch*, that is, a King of Idols. This Copper Idol stood with the Arms stretching out, and under it there was a great Fire, whereby the Image shew'd Fire-red, and besides that, the more to honour it, they made a great Fire between two Walls, which burnt for his Sake; and thro' this Fire their idolatrous Priests cast living Children into *Moloch's* burning Arms, which burnt them to Death. And in this manner the *Jews* offer'd up their own Children to the Idol *Moloch*; and when they did it, they made a great Noise and Cry, and beat upon a Drum that their Fathers, when the Children were offer'd, should not hear them cry, by reason of the great Noise of the Drums, and therefore it was called *Tophet*, from *Toph*, signifying a Drum; and because this was a most gross and fearful Idolatry, *Christ* liken'd this Valley of *Hinnom* to Hell-fire, for he calls it *Gebenna*, Mar. ix. 43, 45, as may be seen in the original Greek, the interlineary Latin of *Pagnine's* Version, as well as the Version of *Tremellius* and *Beza*. The Word *Everlasting* in our English Tongue, signifies Eternity;

Eternity; thus if we would turn the Words *ever* and *everlasting* into *Latin*, they must be *æternus* or *perpetuus*, in *æternum* or in *perpetuum*, which plainly shew, that *ever* and *everlasting* are Synonymous; not any limited Time, but *Life eternal*, Joh. xvii. 3. As for delivering Things in Parables, this was a way our Saviour choosed, as being more easy to make the common People better understand what are and will be real Matters of Fact. Tho' the Prophet doth say, *Tophet is ordain'd of old*, Isa. xxx. 33. and the Marginal Note of the *English Translation* of our *Bible* is, *Yesterday* it is not improperly put so in the *Hebrew*, because Time past, present, and to come, is all alike to God; there is no *before*, or *after*, no Succession in Eternity; *one Day is with the Lord as a thousand Years, and a thousand Years as one Day*. 2. Pet. iii. 8. The Word *curst* in Gen. ix. 25. intimates, that in the first Ages of the World, the Fathers of their several Families, and their first-born after them, exercised all kind of Government, both Ecclesiastical and Civil, being both Kings and Priests in their own Houses: They had Power over their own Families, to bless, curse, cast out of Doors, disinherit, and to punish with Death, as is apparent by the Examples of *Noah* towards *Ham*, of *Abraham* towards *Hagar* and *Ishmael*, of *Jacob* towards *Simeon* and *Levi*, and of *Judab* towards *Thamar*: Thus if Men upon Earth can curse their Posterity and others with great Maledictions, it is in God's Power to curse us with a greater Vengeance than a corporal Punishment. The Word *Damned* signifies an eternal Punishment the Wicked shall suffer after Death; contrary to the Tenets of all *Scepticks* and *Atheists*, or the favourable Opinion of *Origen*, who held, that not only the Souls of Men, but the Devils themselves should be discharged from Torture, after

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after a certain Time. Whether the Fire of Hell consists of Wood, or Brimstone, or any other combustible Matter, we shall not argue in this Place; but only say, the Scripture teaches us, that the Fire that torments the Damn'd, shall never be extinguish'd. The Damn'd may be assur'd, that the Fire of Hell is no more to be quench'd, if it was but only corporal, than the Flames of Mount *Aetna* or *Vesuvius*. And then by a Mathematical Demonstration saying, that the Diameter of the Earth, whose Circumference all *Geographers* agree to be 21600 Miles, is but 6782 Miles and somewhat more, the Calculation is short by above 418 Miles, for the Diameter of a Circle, whether superficial or globular, should be as 7 to 22; and then to ask, where Hell shall be, when the Earth is consum'd, we answer, in all that immense *Vacuum*, which shall reach from hence to the Empyrean or upper Heaven, where God will reign with his Angels in Glory for evermore.

LONDON, *March 30th*, 1720.

Q. *Does a King offend God in being cruel to his Subjects; or encroaching on his Neighbours Territories.*

A. Without doubt such flagrant Crimes in crowned Heads, are highly displeasing to God; and such a Prince may be truly call'd an *Oppressor* or *Tyrant*, to give us a compleat Idea of an Enemy to Mankind. For can it be supposed that any are set over others, but for the Good and Happiness of their People, and the Safety of their Neighbours? And that a due Ballance may be kept among them, so that none of them may outgrow the rest, or have them too much at Mercy? Can
any

any think that Princes are raised up to that Exaltation of Glory and Dignity, only to gratifie their restless Ambition, their boundless Desires, and their ravenous Projects? History tells of several that may be proposed as Patterns to those who are upon the false Scent of Glory; but what a Plague has it been to the World, that those who would pass for God's Representatives, have chosen rather to carry on them the Characters of *Abaddon* and *Apollyon*, to be the Devourers and Destroyers, rather than the Deliverers and Preservers of Mankind. *Alexander* upon no Provocation invaded a great Empire, that was surfeited with Wealth, and enervated with Luxury. His Insolence grew with his Success, and became insupportable even to his *Greeks*. He was for some Years the Scourge of the Age; but tho' he desired to pass for an Immortal Man, and the Son of *Jupiter*, he did not long out live his Return to *Babylon*, but was poyson'd by his Captains, who shared his Spoils among them, without any Regard to his Family. *Julius Cæsar* had a deeper Management, and a greater Mind, but all was Craft and Perfidy. It is true, a Conspiracy against his Country, its Laws and Liberties, succeeded in his Hands, and upon his Advantages he govern'd himself with much Dexterity and great Art; but his Designs appearing too soon and too evidently, a Conspiracy against himself was conducted with the same Success that his against his Country had been, and he fell a Victim to Treachery and Ambition. Those false Heroes, who were as unhappy in the Conclusion, as they had been prosperous in the Progress of their Fortunes, have, as it were, bewitch'd the Men in Power and Authority, to follow their Examples, and to tread in their Steps. How long and how much has the World suffer'd by these Maxims? What Havock have they made
(espe-

(especially two, not long since deceas'd) of Nations? And what Scenes of Fire and Blood have been acted by Men, who might have been publick Blessings, the Darlings of Mankind, and the Glories of humane Race? How have they abused the Power trusted to them by God and Man, for the Good of the Community? They begin with their own People, they oppress and enslave them, that they may be the fitter Instruments of their Cruelty, the more zealous to oppress and enslave others, hoping that by such Services, their own Miseries may become the less uneasy, and the more supportable to them. Panegyricks, Statues, or Triumphal Arches, are mean Things to Men of exalted Minds, they despise those Expressions of Slavery and Flattery; they feel a Joy of a nobler sort when they see their People happy, and when all acknowledge that it is procur'd to them by their Prince's means; of such it will be said without Flattery, for God has said it, *Ye are Gods*. The just Prince admits all easily, he hears them patiently, he weighs every thing calmly, and determines with such Integrity, that Justice flows from the Throne like a Stream, watering all with its Moisture, and rendring all Industry, and every good Design fruitful. It is the peculiar Happiness of a well constituted Government that there are settled Boundaries, and establish'd Checks to restrain and over-awe those on whom Corruption or Frailty might otherwise prevail too much. It is scarce possible for humane Nature to keep within due Bounds, where the Power is without Controul. Some Princes may perhaps have Virtue so radicated in them, that how absolute soever their Authority may be, they will employ it all for the good of the Community, yet this cannot last long, if it has no other Bottom but the Will and Pleasure of the Prince. From *Nerva's*
Time

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Time down to *Marcus Aurelius*, the *Roman* Empire had for above fourscore Years the best Succession of Princes that we find in History; yet all the Good that these did, was soon overturn'd by *Commodus*, in whom arbitrary Power appear'd in its natural Colours, Luxury and Cruelty, beyond any thing that we find done in the Days of *Caligula* or *Heliogabalus*. It is true, War in general is contrary to the Spirit and Design of the *Christian* Religion; yet the Magistrate would bear the *Sword in vain*, if he might not punish what is done abroad, against Treaties, against the Laws of Nations, and the Rights of his Neighbours and Allies, as well as the Crimes committed at home against his own Laws. The Good and Safety even of his own People, being more concern'd in the one than in the other. The robbing a Kingdom is more criminal in it self, and of more mischievous Consequence than that on the Highway, which is *Petit-Larceny* compar'd to the other. A single Murder is far short of a Commission given for Slaughter, and to execute whole Countries: A new Phrase, to which the Barbarity of former Ages did not rise up, but is well suited to modern Practice. War against such Hostility to Mankind, is in its Original and Nature still defensive. Thus when *Abraham* went to rescue captiv'd Kings, to recover the Spoil and deliver the Prisoners, and succeeded in the Attempt, he took Care of his Allies who had ventur'd with him, and he abated for the Subsistence of his Men; but as to his own part, when the rescued Kings out of a just Gratitude, put every thing in his Power, he restor'd all to them, even to the smallest Matter, with this heroical Expression, they should not say, They had made *Abram* rich, Gen. xiv. 23.

Q. Upon what Account are the Moveable-Feasts and Fasts kept by the Church of England?

E

A. The

A. The *Moveable-Feasts* and *Vigils* or *Fasts* are certain solemn Times which always retain the same Day of the Week, but vary in the Day of the Month, such as *Septuagesima-Sunday*, so called of seventy, and which the Church observes in Remembrance of the 70 Years that the *Israelites* were under the *Babylonian Captivity*. *Sexagesima-Sunday* is another Week added by the Antients to the former Week. *Quinquagesima-Sunday* is the 50th Day or thereabouts preceding the *Octave* of the Resurrection. And *Quadragesima*, or *Shrove-Sunday*, so call'd (as *Turberville* shews in his *Abridgment of Christian Doctrine*, page 203.) from the Word *Skrift*, which in the *Saxon Tongue* signifies to confess, for that was a Time set apart formerly, by our Ancestors, for the Confession of Sins, and fasting; and which Solemnity, call'd *Lent*, is kept in Commemoration of the 40 Days that our blessed Saviour fasted in the Wilderness, before the Devil there tempted him. The other *Moveable-Feasts* and *Fasts* are, *Ash-Wednesday*, (dedicated by Pope Gregory the Great, to the sprinkling of Ashes on the Heads of the People, to put them in Mind of their Mortality, using at the same Ceremony these Words, *Memento homo cinis es, & in cinerem reverteris*) is the Beginning of the *Quadragesimal Fast* call'd *Lent*, which holds 40 Days, as above hinted. The *Wednesdays*, *Fridays*, and *Saturdays*, after the first Sunday in *Lent*, the Feast of *Pentecost*, 14th of September, and 13th of December, are call'd *Ember-Days*, from baking, in the Evening of those Times of Fasting or Abstinence, Cakes on the Embers or Ashes. *Palm-Sunday*, which is the Sunday before *Easter*, is so call'd from the Branches of Palm, which the Jews strew'd under our Saviour's Feet, at his triumphant Entry into Jerusalem, upon an Ass, crying, *Hosanna to the Son of David*; blessed is he that cometh in the Name of

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of the Lord, *Hosanna in the Highest*, Mat. xxiv. Maundy-Thursday, which is the Thursday before Easter, is observ'd in Memory of our Lord's last Supper, and Institution of the blessed Eucharist, a Sacrament of his precious Body and Blood, at which he wash'd his Disciples Feet : And this Day takes its Denomination from the first Word of the Antiphon, *Mandatum novum do nobis, ut diligatis invicem : sicut dilexi vos, ut & vos diligatis invicem*, Joh. xiii. 34. which is sung on that Day in the Church, when the Prelates begin the Ceremony of washing the Peoples Feet, in Imitation of Christ's Humility. Good-Friday, which is the Friday preceding Easter, is so call'd from the good Work of Man's Redemption then consummated, by the bloody Passion of Christ on the Cross, which was a sufficient Atonement, or Satisfaction, for the Sins of the whole World. Easter-Day, is a most solemn Festival celebrated by the Church, in Commemoration of the Resurrection of the holy Jesus, after his Interment three Days in the Grave : And it is so call'd (as Camden tells us in his *Britannia*) from Easter, a Goddess of the antient Saxons, whose Feast they kept in the Month of April. Low-Sunday, is the Sunday after Easter, and is so call'd, because it is a low Festival in Comparison of that Day whereon Christ arose from Death to Life again. It is also call'd *Dominica in albis*, from the *Catechumens*, or *Neophytes*, Persons lately converted to the Christian Faith, and newly taught the Principles of Religion, but not baptiz'd ; or if baptiz'd, not yet admitted to the Eucharist ; and who on that Day were solemnly divested in the Church of their white Garments. Rogation-Sunday, which is the Sunday before Ascension-Day, is so call'd from *rogare* to ask or pray, and was instituted by Mamercus, Bishop of Vienna, in the Year 450 ; and was consecrated to Prayers for a

Blessing upon the Fruits of the Earth, about this Time in Blossom. The *Monday, Tuesday, Wednesday* following, are from hence call'd *Rogation-Days*. *Ascension-Day*, or *Holy-Thursday*, is a Feast observ'd the *Thursday* Seven-night before *Whit-Sunday*, in Memory of our Saviour's Ascension into Heaven, in the Sight of the Apostles and Disciples then present. *Whitsunday*, is a Feast observ'd by the *Rubrick* of the Church of England, to commemorate the Mission of the Holy Ghost, who then descended on the Heads of the Apostles, in Tongues resembling Fire. *Verstegan* observes, that by our Forefathers it was called *Wied-Sunday*, that is to say, *sacred Sunday*; and it is also call'd *Pentecost*, from the Greek, because it is the 50th Day inclusively from Christ's Resurrection. *Trinity-Sunday*, is the *Sunday* after *Whitsunday*, being the *Octave* thereof, and so nominated in Honour of the most holy *Trinity*; and to signify to us, that the holy Works of our Redemption and Sanctification, which were then consummated, are common to all the three Persons in the *Trinity*. This Festival was first instituted by Gregory the Fourth, who then sat in the Episcopal Chair, in the Year of our Lord 827. And *Advent-Sunday*, which is always the nearest *Sunday* to the Feast of St. *Andrew*, whether before or after it, is so call'd *ab adventu Domini in carnem*; and they are 4 in Number, instituted by the Church, to the end that from the first of them, until the Nativity of our blessed Lord, we might prepare our Minds for a sober Life, and pious Meditation of his Death then approaching.

Q. *Are the Constellations of the Stars of any Antiquity? And, setting aside the Heathens Poetical Fables of their Fixation in Heaven, I desire to know what the Christians have thought of them?*

A. The

A. The Observation of the Constellations of the Stars, have been very antient, for *Job*, who liv'd not long after the Time of *Abraham* the Patriarch, makes mention of the *Pleiades*, *Orion*, *Arcturus*, and *Mazzaroth*, which the marginal Notes of the *English Translation* of our *Bible* interpret to be the 12 Signs of the Zodiack. Now as concerning what *Christians* have thought of their Fixation, *Mr. Hood*, in the Use of the Celestial Globe, tells us, that one *Novidius* will have the *Corona borea*, or the Northern Garland, the Crown of the *Virgin Mary*; *Lyra*, to be the Harp, wherewith *David* appeas'd the evil Spirit of *Saul*; *Perseus*, to be *David*, with *Goliath's* Head in one Hand, and his Sword in t'other; *Ophiuchus*, or *Serpentarius*, that is, the Serpent-Bearer, to be the Apostle *Paul*, with the Viper which he shook off his Hand into the Fire, after he had by Shipwrack been cast upon the Isle of *Malta*; the *Dolphin*, to be the Fish that sav'd *Jonah* from drowning; *Andromeda*, to be *Alexandra*, whom *St. George*, thro' the good Help of his Horse, deliver'd from the Dragon; and that because *Christ*, with *Mary* and *Joseph*, fled into *Egypt*, therefore the Figure *Triangulum* was placed in Heaven, to signify that they three found Refuge in that Place. In the Zodiacal Constellations, *Novidius* will have *Aries*, to be the Ram, which *Abraham* offer'd up instead of his Son *Isaac*; *Taurus*, to be the Ox, which stood by the Ass at the Manger in the Stable where *Christ* was born, but whether there were any such Beasts there, or no, we know not how the *Romanists* will prove it; *Gemini*, or the Twins, he will have set there for *Christ* and *John* the Baptist, but we fear he avouches more than his Text will afford him; *Leo*, to be one of the Lions which were in the Den into which *Daniel* was cast, and was placed in Heaven, because of all the other he was most friendly

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friendly to this Prophet ; *Virgo*, to be the Virgin Mary ; *Scorpio*, to be the Serpent which beguil'd Eve in the Garden of Eden ; *Sagittarius*, to be *Joash*, to whom *Elizeus* the Prophet gave his Bow and Arrows, wherewith he slew the *Assyrians*, and therefore was translated into Heaven ; *Capricorn*, one *Gulielmus Postellus* will have to be the Scape-Goat, which the High-Priest did let go into the Wilderness to bear away the Sins of the *Jews* ; and *Pisces*, to be the two Fishes wherewith our Saviour fed 5000 Men. As for the Southern Constellations, *No-vidius* will have *Orion's* Sword to be that of *Saul*, afterwards call'd *Paul*, wherewith he persecuted the Members of *Christ*, but after his Conversion, it was placed in Heaven ; *Canis major*, to be *Tobia's* Dog ; *Argo navis*, to be the Ship, wherein the Apostles were, when *Christ* appear'd unto them, walking on the Sea ; and *Crater*, to be the Chalice which (as the *Papists* say) the Angels shew'd unto *Christ* in the Garden of *Gethsemane*, a little before his Passion. But truly, the right Reason why the Constellations bear these Figures is, to express some Property of the Stars that is in them, as those of the *Ram* to be hot and dry ; *Andromeda* chained, betokens Imprisonment ; the Head of *Medusa* cut off, signifies the Loss of that Member ; *Orion* with his terrible and threatening Gesture, imports Tempest, and terrible Effects ; the Serpent, *Scorpion*, and *Dragon*, signify Poyson ; the *Bull*, a melancholick Passion ; the *Bear*, Cruelty ; and so forth of the rest.

Q. From what Fountain are Festival-Days and Fasts deriv'd unto us ? And for what Reason are the fixed Feasts in the Rubrick of our Liturgy observ'd by the Church of England ?

A. From the Fountain of Ecclesiastical Power resident in the Church, springs the Act of instituting Holy-Days or Days of Exultation, or Joy,
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and Humiliation, to the Glory, Praise, and Mercy of God ; but yet they were not appointed all in a Year, nor an Age, but according to their Power to maintain and defend them, which was very difficult for them to do as becomed, under gentile Persecution, which was most severe against such Celebrities instituted by *Christians* to the Overthrow and Contempt of gentile Worship. The gentile Institutions prevailing not only to Idolatrical Service, but Corruption of Manners, contrary to Nature itself, the antient Fathers of the Church knew no better Antidote against such Poyson, than to introduce *Christian* Festivals, whereby all the natural and civil Benefit of Vacation from Labour, friendly Conversation, and such like might be enjoy'd ; and due Worship and Praise be given unto God in *Christ Jesus* ; therefore 'tis vainly done of those *Separatists* who would turn against the Use of them, for they stand upon surer Foundations, than to be blown down with the Wind of vain Doctrines blustering against them : For first, Nature itself directs to them ; secondly, Religions of all Sorts even acknowledg'd Festival-Worship ; and thirdly, apostolical Practice and Prescription commend them. And they are not called Holy-Days by the Name of any Saint in any other respect than that the Scriptures, which these Days are read in the Church, be concerning such a Saint, and contain either his Calling, Preaching, Persecution, Martyrdom, or such like ; whereas in the Church of *Rome* they celebrate the Memory of some who have been no Saints ; and others who have been no good *Christians*, as particularly their *Thomas Becket*, who was slain at the Altar in *Christ-Church* at *Canterbury* ; and this we know, the Hall of the Jesuits Seminary in *Rome*, is hung round almost with such Saints as have died convicted of Treason

son against their King and Country, as judicially as ever any were. Now for the same Reason we reduce what may be said about Fasts, to what is already said of the Feasts of the Church; for there is the very same Antiquity apostolical, for the Observation of both Power and Liberty of the Church, just Occasions offer'd; Conformity to the Primitive State of the Church; Advantages of such Exercises; Characteristicks of *Christian*, from unchristian Societies and Professions; which all equally infer the Duty of fasting on Set-Days, as of Feasting.

The fixed Festivals, or Feasts, observ'd by the Rubrick of the Church of *England*, are those which excepting one, fall always on the same Day of the Month, and alter only in the Day of the Week: Such are the *Circumcision*, or *New-Years-Day*, celebrated on the 1st of *January*, in Commemoration of our Saviour's being then circumcised, according to the Law of *Moses*. The *Epiphany*, or *Twelfth-Day*, on the 12th Day after the Nativity of the blessed *Jesus*, exclusively, being the 6th of *January*; the former Word signifies an Apparition, and the Solemnity is observ'd in Memory and Honour of our Saviour's Manifestation to the *Gentiles*, by a miraculous Comet or Blazing-Star, which conducted the 3 *Magi* or Sages out of the East to *Palestine* or *Jewry*, to adore him in the Manger, and present him Gold, Frankencense and Myrrhi, of which *Prudentius* thus sings in the following Tetrastick.

*Hic pretiosa Magi sub Virginis ubere Christo
Dona ferunt puero, myrrhæque es thuris, & auri;
Miratur genetrix tot casti ventris honores,
Seque Deum genuisse, hominem, regemque supremum.*

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The *Conversion* of *St. Paul* is observ'd on the 25th of *January* in Memory of his being converted to the Faith of *Christ*, as he was going to persecute the *Christians* at *Damascus*; but this Feast was inserted in our *Rubrick* but in the Year 1664. King *Charles* the First, is annually observ'd on the 30th of *January*, as a Solemn Fast for the most barbarous and unparellell'd Murder of a good Prince, perpetrated by a *Stratocracy*, or *Army Power*, which most wickedly beheaded him before his Palace of *Whitehall* in the Year 1648-9; and by an Act of Parliament, made in the 12th Year of *Charles* the Second, it is set apart to implore the Mercy of God, that the Guilt of the innocent Blood of this Royal Martyr may not be inflicted on us and our Posterity. The *Purification* of *Mary*, otherwise called *Candlemas-Day*, and observ'd on the 2d of *February*, was instituted at *Constantinople* by *Justinian* the Emperor, anno *Christi* 542, in Memory of the blessed Virgin's being purified in the Temple of *Jerusalem*, within the space of 40 Days after her happy Delivery of the holy Child *Jesus*, in Obedience to the Mosaical Law, not that she had contracted any Impunity by her Child-birth, as other Women do in their Puerpury or Lying-in, which stood in need of purifying, being the Mother of Purity in the very Abstract, but partly because that *Christ* in nothing might be wanting to the Levitical Law; and partly that this might be an Occasion for the first Declaration of him for the true *Messiah*, by *Simeon* and *Anna*. *St. Matthias*, one of the 70 Disciples elected an Apostle by Lot, in the Room of that Arch-traytor *Judas*, is observ'd on the 24th of *February* (excepting in Leap-Year, which is then on the 25th) in Memory of his preaching the Gospel in *Macedonia*; after which travelling into *Judea*, he was cruelly stoned by the *Jews*, and then beheaded according to the

Roman Custom, *anno domini* 51. The *Annunciation*, vulgarly call'd *Lady Day*, is celebrated on the 25th of *March*, in Commemoration of that most happy Message, or rather Embassie from God, pronounced by the Angel *Gabriel*, when he declar'd the Virgin *Mary* the blessed Mother of God. St. *Mark*, is observ'd on the 25th of *April*, in Memory of this Evangelist's being the first Prelate of *Alexandria*, where he taught the Gospel, and also all over the adjacent Regions from the Country of *Egypt* to *Pentapolis*: He was martyr'd at *Alexandria*, in the Time of the Tyrant *Trajan*, by fastning a Rope about his Neck, wherewith he drag'd him from the Place call'd *Bucolus* to another call'd *Angels*, and there the raging Idolaters burnt him to Ashes, *anno domini* 63. *Philip* and *Jacob*, is observed on the 1st of *May*, in Memory of these two Saints, the first of whom, who was of the City of *Bethsaida*, after he had preach'd in *Phrygia*, converted the Eunuch *Candaules*, and sent 12 Disciples into *Britain* to work their Conversion, was crucified at *Hierapolis*, in the Year of our Lord 53; the latter, call'd *James* the Lesser, and for his Wisdom and Piety surnamed the Just, was Son to *Alpheus*; and being created Bishop of *Jerusalem*, after *Christ's* Ascension into Heaven, he govern'd that Church 30 Years compleat, where he was most inhumanly stoned, and afterward being placed on the Top of a Pinacle of the Temple, was precipitated thence, when being half dead, and his Thighs broken, lifting up his Hands to Heaven, was knockt on the Head with a Fuller's Club, in the 7th Year of the Sanguinary Emperor *Nero*. The *Restoration* of King *Charles* the Second, is observed on the 29th of *May*, upon a double Account; first in Commemoration of his Birth in 1630; and secondly, by an Act of Parliament made (as you may see in *Wingate's* Statutes, pag. 23) made in

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in the 12th Year of his Reign, to perpetuate the wonderful Goodness of God in restoring him, after 12 Years Exile, to his Crown and Dignity in 1660. Saint *Barnabas*, the Apostle, is observ'd on the 11th of *June*; he was descended of the Tribe of *Levi*, his Parents being opulent and pious; he was committed to the Tutelage of that great Doctor of the Law *Gamaliel*, at whose Feet he was Educated with his Fellow-Labourer in the Gospel of *St. Paul*; he was an Eye Witness of the Miracle in the Cure of the Paralytick at the Pool of *Bethesda*, which soon convinced him of the Divinity of our Saviour: He was one of the 70 Disciples; sold all his Lands on Earth, to purchase in Heaven; and preaching the Gospel in *Seleucia*, *Salamis*, *Paphos*, *Ferga*, in *Pamphilia*, and in *Cyprus*, where he was born, he there in the last Period of his Life converted great Numbers; but some *Jews* coming thither, they furiously set upon him, as he was preaching in the Synagogue, in the Corner whereof they shut him up till Night, then brought him forth, and after unexpressible Tortures stoned him about the Year of *Christ* 50. *St. John Baptist*, the Precursor or Fore runner of our Saviour, is observ'd on the 24th of *June*; he, being of the Tribe of *Levi*, was the Son of *Zachary* and *Elizabeth*, and shew'd us the Lamb of God, who takes away the Sins of the World: Yet this devout and austere Man was beheaded by *Herod* the blood-thirsty Tetrarch, at the Desire and Request of *Herodias*, the Relick of his Brother *Philip*, in the Year 30. *St. Peter*, observ'd on the 29th of *June*, was the Chief and Head of the Apostles, to whose Lot it falling out to convert the *Jews*, he preached the Gospel in *Pontus*, *Cappadocia*, *Bithynia*, *Galatia*, and at last at *Rome*; where he was crucified with his Head downward, under that Tyrant and Monster of Men, *Nero*: in the same Solemnity

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is also joyn'd *St. Paul*, the great Apostle of the *Gentiles*, who preach'd the Gospel from *Jerusalem* to *Illyricum*, *Spain* and *Italy*; and was beheaded with the bloody Sword of the Emperor *Nero*, on the same Day as *St. Peter* suffer'd, with whom he was interr'd.

Saint James, surnam'd the Greater, is observ'd on the 25th of *July*; he was an Apostle that taught the Gospel to the 12 dispersed Tribes, and in the Year 45 was beheaded by *Herod Agrippa* in *Judea*, where he was buried; and is reckon'd the first of the 12 Apostles that was translated by Martyrdom to the Kingdom of Heaven. *St. Bartholomew*, is observ'd on the 24th of *August*, in Memory of his preaching the glad Tidings of the Gospel to the *Indians*; among whom, by the Command of *Polemicus*, King of *India*, he was sorely beaten with Cudgels, crucified, and excoriated or flay'd alive, while he was fasten'd to the Cross; but being still alive, was beheaded, in the Year of our Lord 51. *St. Matthew*, an Apostle and Evangelist, who wrote the Gospel of Christ in the *Hebrew Language*, is observ'd on the 21st of *September*; he preach'd in the Kingdom of *Ethiopia*, where he was kindly entertain'd by the Eunuch, who was Chamberlain to *Candace*, Queen of that Country; and was so successful in his Teaching, that he perswaded *Aglippus* the King, and his People, to be baptiz'd; but after his Decease, there succeeded him one *Hyrtacus*, who commanded him to be run through with a Sword, which was accordingly done, *Anno Domini* 71. *St. Michael* the Archangel, or *Michaelmas*, is observ'd on the 29th of *September*, in Commemoration of that famous Battle fought by him and others of the Celestial Hosts in Heaven, against *Lucifer* and the Apostate Angels, whose Pride and Ambition aspired to a Superiority over God. *St. Luke*, by Pro-
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session a Physician of *Antioch*, and afterwards an Evangelist, and the holy Penman of the Acts of the Apostles, is observ'd on the 18th of October ; he died at *Ephesus* in the 84th Year of his Age, where he was inhum'd *Anno Christi* 74 ; and was (together with *Andrew* and *Timothy*) translated to *Constantinople*, many Years after, in the Reign of *Constantius*, Son of *Constantine* the Great. The Saints, *Simon* and *Jude*, are commemorated together on the 28th of October ; the first for preaching the Gospel in *Egypt* and *Persia*, whence he return'd, and succeeded St. *James* into the Bishoprick of *Jerusalem*, where under the Reign of the Emperor *Trajan* being crucified in the 120th Year of his Age, he was consequently the last Martyr of all the Apostles : The other preach'd the Gospel throughout all *Mesopotamia* ; and coming to *Berytus*, a City of *Phœnicia*, in the Reign of *Agbarus*, King of *Edessa*, he was there murder'd by the Priests of the *Ethnicks*, in the Year of our Lord 68. *All-Saints*, or *All-hallows*, commonly call'd *All-hallow'd-tide*, is a Solemnity observ'd on the 1st of November, to the Honour and Memory of all the Saints ; and was instituted by *Gregory* the Fourth, *Anno* 835. The *Papists* Conspiracy, commonly call'd *Gunpowder-Treason-Day*, is annually observ'd on the 5th of November, in Remembrance of the happy Deliverance of King *James* the First, and the three Estates of the Realm, from the most trayterous and bloody intended Massacre of the *Papists*, who contriv'd to blow them up with Gunpowder, when assembled in Parliament. St. *Andrew* the Apostle, observ'd on the 30th of November ; he instructed the *Scythians*, *Sacians*, and *Sogdians*, and the Inhabitants of the middle *Sebastopolis* in the Gospel of *Christ* ; afterwards he preach'd in *Cappadocia*, *Galatia*, *Bithinia*, and all along the *Euxine* Sea ; and lastly, in *Thrace*, *Macedonia*, *Thessaly*, and *Achaia* ; where,

where, in the Reign of *Titus Vespasian*, he was crucified by the King of the *Edeſſeans*. *Ageas* by Name, and ſepulchred at *Patris*, a City of *Achaia*, in the Year 80. *St. Thomas*, an Apoſtle, who inſtructed the *Parthians*, *Medes*, and *Persians*, in the Goſpel, as alſo the *Caramanians*, *Hyrcanians*, *Bactrians*, and many Magicians, is obſerv'd on the 21ſt of *December*; he was kill'd at laſt with a Dart or Lance at *Calamina*, a City in *India*, and there honourably interr'd about the Year of Chriſt 80. The Nativity of Chriſt, otherwiſe call'd *Chriſtmas*, is a moſt ſolemn Feaſt celebrated by the Church on the 25th of *December*, even from the Apoſtles Time to this Day, in Commemoration of the Birth of our Saviour, at *Bethlehem* in *Judea*, in the 42d Year of *Augustus*; which fell out, according to the Computation of *Funicius*, in the Year of the World 3963, and herein *Joſephus* agrees; but other Chronologers differ, for *Uſuardus* computes it *Anno Mundi* 5190, a great Miſtake indeed; and *Bucholcer* (to whom we rather adhere) reckons it *Anno Mundi* 3970. *St. Stephen* the Proto-Martyr, obſerv'd on the 26th of *December*, moſt zealouſly and ſtrenuouſly confuted the *Jews* in their erroneous Tenets concerning the true *Meſſiah*, maintaining that *Jeſus of Nazareth* was the true one foretold by the Prophets; for which he was accus'd of Blaſphemy, and condemn'd and ſtoned at *Jeruſalem*, in the Year 35. *St. John*, the Evangelist, and beſt beloved Apoſtle of our Saviour, obſerv'd on the 27th of *December*, taught the Goſpel to the *Aſiaticks*; but the Tyrant *Trajan* baniſh'd him into *Patmos*, an Iſle in the *Aegean* Sea, where he writ the *Apocalypſe*; and after the Death of the aforeſaid Emperor, returning to *Ephesus*, he continued there 'till he reach'd 120 Years of Age, and then died of an Apoplexy, in the Year of Chriſt's Incarnation 104. *Innocents*, or *Childrenmas-Day*,

Day, is observ'd on the 28th of *December*, in Memory of the Children or the innocent Infants of *Bethlehem*, who were most inhumanly massacred in our Saviour's stead, by *Herod* the Great; and among whom his own Son escaped not the Fate of this Cruelty, which extorted this Saying (as *Macrobius* notes) from *Augustus Cæsar*, the Roman Emperor, *Melius est Herodis porcum esse quam filium*, that is, *It is better to be Herod's Hog than his Son*: however, that Tyrant mist in his wicked Intention of destroying *Jesus*, for *Joseph* being warn'd thereof by God in a Dream, he and the Virgin *Mary* fled with the blessed Babe into *Egypt*; where, on the very first Night of *Christ's* Arrival, all the Idols throughout the Land (as *Baronius* writes in his Ecclesiastical Annals) fell down, and were broken to pieces.

Q. Are the Stars in the Firmament infinite, or so many that they cannot be number'd?

A. They are not infinite in Number, for it is written, *He telleth the Number of the Stars: He calleth them all by their Names*, Psal. cxlvii. 4. If they may be counted and named, they are not infinite; therefore, when as we say, that they are infinite, our Meaning is, that their Number is exceeding great, as it is apparent in this Promise of God to *Abraham*, *In multiplying I will multiply thy Seed as the Stars of the Heaven, and as the Sand which is upon the Sea-shore*. Gen. xxii. 17.

Q. Gentlemen, If I buy a Commodity, and after I have it, it proves not Good, may I put it off at a good Price, tho' the Person that buys it is ignorant thereof?

A. The Person who proposes this Question we suppose means, *Whether is the Seller bound to make known to the Buyer, the Faults of that which he is about to sell?* If so, due Considerations must be had of divers Circumstances. First, what the Nature and Quality of the Fault is; whether it be

be slight or unimporting; or such as may vitiate the Thing sold, and render it either unuseful or dangerous to the Buyer; or again, whether the Fault be apparent, or secret; both these do justly vary the Case: Slight and harmless Faults may be conceal'd without Injustice; main and importing must be signified: If apparent Defects be not discern'd by the Buyer, he may thank himself; secret Faults know only to the Seller, such as may be prejudicial to the Buyer, ought not to be conceal'd, or if they be conceal'd, so as that the Buyer pays for it as sound, and perfect, bind the Seller in Conscience either to void the Bargain or to give just Satisfaction. Secondly, it would be consider'd, whether the Buyer before the Bargain be struck, hath enquir'd of the Seller to signify the Faults of the Commodity to be sold, and out of a Reliance upon the Seller's Fidelity and Warrant, hath made up the Match; or whether in the Confidence of his own Skill, without moving any Question, he enter resolutely (*de bene esse*) upon the bargain'd Commodity: If the former, a double Bond lies upon the Seller to deal faithfully with the Buyer, and therefore to let him know the true Condition of the Thing exposed to Sale, that so either he may take off his Hand; or if he shall see that notwithstanding that Defect it may serve his turn, he may proportion the Price accordingly: Otherwise he shall be guilty (besides Falshood and Oppression) of Perfidiousness. But if the Buyer will peremptorily rely upon his own Judgment, and as presuming to make a Gain of that Bargain (which the Seller out of Conscience of the Imperfection, sets, as he ought, so much lower as the Defect may be more disadvantageous to the Buyer) will go through with the Contract, and stand to all Hazards, we see no Reason why the Seller may not receive the Price stipulated; but with-
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al if the Match may carry Danger in it to the Buyer, as if the Horse sold be subject to a perilous Starting, or Stumbling; the House sold have a secret Crack that may threaten Ruin; or the Land sold be liable to a litigious Claim, which may be timely avoided; the Seller is bound in Conscience (at least after the Bargain) to intimate unto the Buyer these faulty Qualities, that he may accordingly provide for the Prevention of the Mischief that may ensue.

But if the Seller shall use Art to cover the Defects of his Commodity, that so he may deceive the Buyer in his Judgment of the Thing bargain'd for, or shall mix faulty Wares with Sound, that they may pass undiscover'd, he is more faulty than his Wares, and makes an ill Bargain for his Soul. In this, shortly, and in all other Cases that concern Trade, these universal Rules must take place. That it is not lawful for a *Christian* Chapman to thrive by Fraud. That he may sell upon no other Terms than he could wish to buy. That his Profit must be regulated by his Conscience, not his Conscience by his Profit. That he is bound either to prevent the Buyer's Wrong; or if heedlessly done, to satisfy it. That he ought rather to affect to be honest, than rich. And lastly, that as he is a Member of a Community both Civil and Christian, he ought to be tender of another Man's Indemnity no less than for his own.

Q. Has God determin'd the Time, and Kind of every Man's Death? And if a Man lays violent Hands upon himself, but before he commits that heinous Sin, he heartily repents, and ask God's Pardon for all his past Sins, as well as implore and beseech his Mercy to forgive him what he's about to Act; whether or no can he expect to be sav'd: for if so, many thousands would practice this Suicide; if not, too many are miserably deceiv'd.

A. To the first of these Questions we reply, that God without doubt has determin'd the Kind of every Man's Death ; and the Time, beyond which he shall not exceed a Minute ; but he may shorten his Time by irregular Actions, as by Drunkenness, Quarrels, Whoredom, and committing such Offences against the Laws of his Country, which may cut him off with a capital Punishment. As for Example, a young Gentleman of not above 23 Years of Age being hang'd in *Germany* for killing another, before he was cut down, a Beard as white as Snow suddenly sprung from his Chin down as low as his Paps, which Prodigy, as we may call it, being reported to the Emperor, who enquir'd of several learned Men the Cause of it, they told him, that if it had not been the Gentleman's Misfortune to have committed a Crime for which the Law doom'd him to an untimely End, he might have liv'd to those Years, which so usually give Beards of that Length which was seen to shoot from his beardless Face.

As to the other Question, take the following Solution. Directly to intend or endeavour that which may work our own Death, is abominably wicked, and no less than the worst Murder. For if a Man may not kill another, much less himself ; by how much he's nearer to himself than to another : And certainly if we must regulate our Love to another by that to our selves, it must follow that Love to our selves must take up the first Room in our Hearts : And that Love cannot but be accompanied with a Detestation of any thing that may be harmful to our selves. Doubtless, many that can be cruel to another, are favourable enough to themselves ; but never Man that could be cruel to himself, would be sparing to another Man's Blood. To will or
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attempt this is highly injurious to that God, whose we are ; who hath committed our Life as a most precious Thing to our Trust, for his Use, more than our own ; and will require from us an Account of our managing of it, and our parting from it. It is a foul Misprision in those Men, that make account of themselves as their own, and therefore that they are the absolute Lords of their Life. Did they give themselves their own Being ? Had they nothing but meer Nature in them ? Can they but acknowledge an higher Hand in their Formation, and animating, what a Wrong were it therefore to the great Lord and Giver of Life, to steal out of the World, without his Leave that placed us there ? But much more if *Christians*, they know themselves, besides, dearly paid for ; and therefore not in their own disposing, but in his that bought them. Again, 'tis most desperately injurious to ourselves, as incurring thereby a certain Damnation for ever, of those Souls which have wilfully broken God's more easie, and temporary Prison, to put themselves into the direful Prison of *Satan* to all Eternity. Nature itself, though not enlighten'd with the Knowledge, of the State of another World, found Cause to abhor this Practice : However, the Stoical Philosophers, and some high *Roman* Spirits following their Doctrine, have been liberal of their Lives ; the *Thebans* of old profess'd a Detestation of this worst of Prodigalities ; and the *Athenians* enacted, that the Hand, which should be guilty of such an Act, should be cut off, and kept unburied ; and it was wisely ordain'd by that *Grecian* Common-wealth, when their Virgins (out of a peevish Discontentment) were grown into a self-killing Humour, that the Bodies of such Offenders should be dragg'd naked through the Streets of the City ; the Shame whereof stopt the

Course of that mad Resolution. It is not the heaviest of Crosses, or the sharpest bodily Anguish that can warrant so foul an Act. Well was it turn'd off by *Antisthenes* of old, when in the Extremity of his Pain he cry'd out, *Oh ! who will free me from this Torment ?* And *Diogenes* reach'd him a Poniard, wherewith to dispatch himself : *Nay* (said he) *I said, from my Torment, not from my Life :* As well knowing it neither safe, nor easie, to part with our selves upon such Terms. Far, far be it from us to enter into this Rank and File of those worthy Martyrs, who, in the Fer- vour of their holy Zeal, have put themselves forward to Martyrdom ; and have courageously pre- vented the Lust and Fury of Tyrants, to keep their Chastity and Faith inviolable. We look up- on these as more fit Objects of Wonder, than ei- ther of Censure, or Imitation. For these (whom we may well match with *Sampson* and *Eleazar*) what God's Spirit wrought in them, he knows that gave it ; Rules are they by which we live, not Examples. However, we may not by any means directly act to the cutting off the Thread of Life ; so, from what has been said, the Gen- tleman, who sent us these Questions, may be as- sur'd, that to pray to God to pardon *Suicide*, or Self-Murder, is making the Spirit of Holiness the Encourager of Sin ; and that when a Man is go- ing about to kill his Neighbour, and rob him, let him first fall to Prayers, and his Wickedness shall be forgiven him in the World to come.

Q. Gentlemen, St. Paul says, 1 Cor. x. 6, 7. These Things were our Examples, *τύποι* Types or Figures : Neither be ye Idolaters, as were some of them : Upon which (regarding the Context) give me Leave to ask you these Questions.

1. What were the Things under the Law that were
our

cur Types or Examples ; whether all the History of the Pentateuch, or only some particular Parts of it ?

2. Whether it be possible (as the Fathers were of Opinion) minutely to shew how the Evangelical Antitype agrees to the legal Type, as Face answers Face in Ænigmate ?

3. Whether the Church of Christ can be idolatrous, and spiritually worship a Golden Calf, according to the Type of the Children of Israel in the Wilderness, as the Apostle cautions against it, saying, Neither be ye Idolaters, as were some of them ?

A. Before we proceed to answer the abovesaid Questions, we are obliged to take Notice, that the Person who propos'd them, under the feign'd Name of *Mystagogus*, and whom we suppos'd to be the *Aristobulus* (if we may judge by a Parity of Hands) that pretends to defend the most blasphemous Tenets of the *Quakers*, has sent us an impertinent Letter, for omitting them in our last *Delphick Oracle* ; which we were oblig'd to do not only to him, but likewise to several others, for want of room ; but they inserted in this, and he may see the several Questions are of as great Weight and Importance as his, though he has the Vanity to write to the contrary ; nay, so much opinionated, as to say he'll shew the true, primitive, apostolical Doctrine of the Church, and and the right Use of the Fathers, which the present (O ! *monstrum horrendum*) Controvertists in Religion, whether *Papist* or *Protestant*, *Lutheran* or *Calvanist*, *Episcopalian* or *Presbyterian*, *Trinitarian* or *Arian*, and the rest of 'em are utterly ignorant of, and is only known to him : However, by the way we must tell him, that if it is his Misfortune to be too self conceited of himself, we only request of him to keep his Pen in due Decorum to us for the future, and we shall strive to oblige him

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him to the best of our Power. So to the Matter he proposes.

As in the Creation Darkness went before Light, or as the Dawning precedes the Brightness of the Day, and as *Joseph* obscurely at first behav'd unto his Brethren, and cover'd with a Veil stood before the People, even so in the Detection of the glorious Work of Man's Redemption, mystical Promises went before merciful Performances, dark Shadows were the Fore-runners of that bright Substance, obscure Types were Harbingers to that glorious Antitype the *Messiah*, who was coming after, and *Levi's* Law with its figurative and veiled Ceremonies, was the *vive* Resemblance, painting and pointing out that clear Lamp and Lamb of God, the express Image and engraven Character of the Father : So that as folded in swadling Clouts, and lying in a Crib, he was seen and shew'd unto the Wisemen that came from the East, so involv'd in typical Ordinances, and lurking under Shadowish Signs, he was offer'd and exhibited unto the *Jews* that saw but his Day afar off ; the eclipsed and dimn Light of the Moon, as it were, as yet but only glimmering, or the twinkling Brightness of Starry Lamps as yet only dazlingly glittering : Until the true *Phosphorus*, that glorious Sun himself, did arise in the Horizon of our Humanity, dispersing the Beams of his Bounty, and manifesting himself to be that only Light of the World, promised to them that sit in the Regions of Darkness, for Comfort and Illumination, and to the Joy of all in Heaven and Earth, the Lamb himself only opening that sealed Book, and unfolding the Truth of former hid Mysteries. Then that Ladder of Heaven, and Leader to Glory, was more brightly seen, than *Jacob* saw the same formerly in a Dream. Then that true Tree of Life planted in
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the Earth of our Natures was plainly view'd without the Limits of the Heavenly Paradise. Then that Heavenly *Manna*, which the Father gave from above, most abundantly offer'd it self, unto the Refreshment of all hungry *Israelites*. And that blessed Rock from City to City, and Place to Place following them, most clearly gush'd out the comfortable Waters of Life, for every one to drink, and never to thirst after. Then the true curing Serpent was graciously re-erected on high for all Men to behold with the Eye of Faith, and then all the Mosaical Sacrifices, and Rudimental Rites, which like the *Baptist* pointed out *Christ Jesus* to be the Lamb of God, that takes away the Sins of the World, unfolded themselves to their former dark shadowish Signification, and while they remain'd in Vigour, albeit (like *Zacharias* before his Son's Birth) they were dumb and obscure Signs, yet ceasing, and in their Departure (the substantial Body filling up their Room) with their eternal Farewel, opening their Mouth, as it were, they said that which before signed, and gave a hearty Congratulation and Welcome to their accomplishing Verity, as Night gives place to Day; *Levi* thus yielding to a more excellent High Priest, and *Hagar* the Bond Woman unto her free Dame *Sarah*. Thus the Evangelical Light hath discover'd the Meaning of Legal Obscurity; and *Aaron's* Bells sounds never but *Jesus Christ* and him crucified; nor his Silver Trumpets but the joyful Jubilee of Souls Freedom; his many Sacrifices pointing out that one All-sufficient: And how the successive Diversity of Types of sundry Things, Places, Persons, and Actions, from time to time, cunningly involv'd, and cunningly convey'd the blessed Mystery and deep Secret of the Abyss of unsearchable Love to Mankind, and extensive Mercy past compre-

comprehending, as by secret Water-Spouts from Posterity to Posterity, for Continuance of the vigorous Hope of the Faithful ; who, with *Simeon*, long'd to see the Salvation of the Lord.

By what we have said above we would intimate, that all the History of the *Pentateuch* (excepting one Passage) were legal Types or Figures correspondent to *Jesus Christ* the Evangelical Anti-type ; and what Congruity, but with some Disparity they had to our Saviour, take in these few Examples. *The Tree of Life in the midst of the Garden*, Gen. ii. 9. typifying *Christ* is that true Tree of Life, or *the true Vine*, Joh. xv. 1. giving the Fruit and Juyce both of Grace and Glory, found in the midst of his Church, Mat. xviii. 20. But as that Tree endur'd but for a Time, this Tree of Life continueth ever, Heb. vii. 24. *Adam* was created in the Image of God, Gen. i. 27. So is *Christ* the Image of the Invisible God, Col. i. 15. but as the first Man was of the Earth, earthy, the second Man is the Lord from Heaven, 1 Cor. xv. 47. as Circumcision was a Type of Baptism, so was the Eucharist typified by the Passover, call'd so because the destroying Angel passed over the Houses of the Children of Israel in Egypt, when he smote the Egyptians, and deliver'd our Houses, Exod. xii. 27. And *Christ* is call'd our Passover, 1 Cor. v. 7. because God's Wrath passes over all them, whose Souls are sprinkled with his Blood, and truly by Faith feed upon him : But then the Jewish Passover did only feed the Body ; whereas our Passover *Christ* doth feed the Soul. The Bird that the Priest offer'd for cleansing the Leper, was killed in an Earthen Vessel, over-running Water, Lev. xiv. 5. signified *Christ Jesus*, who hath suffer'd for us, his Innocency and Cleanness in our humane Nature ; for he was holy, harmless, undefiled, separate from Sinners, Heb. vii. 26. The red Heifer being slain without the
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Camp, and her Blood sprinkled before the Tabernacle of the Congregation seven times, Numb. xix. 3, 4. shew'd how Christ should suffer without the City, that he might sanctifie the People with his own Blood, Heb. xiii. 12. Now this sprinkling Water made of the Ashes of the Heifer, sprinkling them that were unclean, sanctified only as touching the purifying of the Flesh; but the Blood of Christ, who through the eternal Spirit, offer'd himself without Spot to God, purges your Conscience from dead Works to serve the living God. Heb. ix. 14.

These few Examples are sufficient to shew, how the Evangelical Antitype agrees to legal Types, and had we room enough, we could have also shew'd how the rest of 'em agree, as Face answers Face in *Anigmate*; but the golden Calf which the *Israelites* made in the Wilderness, and said, *These be thy Gods, O Israel, which brought thee up out of the Land of Egypt. Exod. xxxii. 4.* was no Type of the Christian Church, but a God of Egypt call'd *Apis. Aureum caput bovis, quem vocant Apin,* says *Lactantius, de vera sapient. lib. iv cap. 10.* The Head thereof was the Image of a Bull, therefore they did worship him in the same manner as the *Egyptians* did their *Apis*, for they did mightily rejoyce and feast themselves when he was made, and danced round about the Idol. But we cannot conceive how the *Israelites* could be of such weak Memories, as to forget the Greatness of God's Power, lately manifested to them in their Deliverance from *Egypt*, and in the publishing of the Law; or of such perverse judgments, as to ascribe to the Works of their Hands the glorious Acts of the Almighty, of which they had been Eye-Witnesses; for it seems they intended, as the *Papists* do; to adore God in the outward and visible Representation of a Bull, or of a Calf, according to the Custom of the *Egyptians*; therefore

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they did not say, To morrow there shall be a Festival to *Apis*, *Osiris*, or *Isis*, the Gods of *Egypt*, but to the Lord *יהוה* So that they were so impious as to ascribe the sacred Name of God to this shameful Image, or rather to worship God in this vile Form: And the *Hebrews* tell us, that the Generation of such as were so profane at this Time, had yellow Beards growing on their Faces, in Remembrance of that foul Sin, which their Forefathers were so forward to commit in the Wilderness: Therefore that we infer from hence is, that the *Israelites* in worshiping the Golden Calf were gross Idolaters, and so would the *Christians* be guilty of the like Sin, were they to Worship God in the same Similitude, which was no Type at all, as aforesaid, of the Church of *Christ*.

Q. Friend Roberts, since the Authors of the Delphick Oracle have accepted of the Challenge of *Aristobulus*, I do now commence my Disputation with them, as follows. It is objected against the Quakers, that they are Allegorists on the Scriptures, and turn the History of the Bible (which such as you interpret literally) into Allegory. We confess the Charge, and plead in our Defence the Authority and Example of the primitive Fathers, who were universally profest Allegorists, contending for and endeavouring after metaphorical and mystical Interpretations on *Moses* and the Prophets, whom your modern Commentators expound according to the Letter, therefore they, nor your Preachers are not taught and instructed of God, so consequently are none of the Ministers of the Spirit, spoken of by *Paul*. On the other hand there's an exact Agreement between the Primitive Christians and the Quakers; and as the abovesaid Objection is such as your selves have often made against the Quakers, so may you read, that the Gentiles of old did make the like against the first Christians, as may be seen in *Eusebius's Ecclesiastical History*, lib. vi. cap. 9. whereupon give me leave to observe. that as the Quakers for their Allegories
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do resemble the Primitive Professors of Christianity, so are you in making the Objection against them, like the Gentiles; and considering your Malice and Hatred against the Quakers, and the Persecutions you would raise against them, ye are greater Enemies to them, in whom Primitive Christianity is reviving, than were the Gentiles to the first Christians: therefore how do you maintain your Objection against the Quakers being Allegorists.

A. In our Delphick Oracle for the Month of January 1719-20, Page ult. we prov'd upon very good Grounds, that the Quakers are the very worst of Heathens, but hitherto we have not so much as troubled our selves about this most pernicious Sect, which ought to be converted by——and---, excepting in our Delphick Oracle for the Month following, wherein we acquainted Aristobulus, that we accepted of his Challenge, but no way objected against their being Allegorists on the Scriptures, for these Reasons; 1. Because they Quakers deny the Scriptures of the Old and New-Testament to be the Word of God; nay, one of their chief Holders-forth, namely, James Naylor that Blasphemer taught 'em, that it was Blasphemy for any to say the Letter is the Word of God; it is the Devil that contends for the Scriptures to be the Word of God. 2. Because the Quakers equal their own Writings and Sayings with the Scriptures, and prefer them before the Scriptures; the aforesaid Blasphemer thus impudently saying, *The Things following which I have declar'd of, are not the Things of Man, nor by Man d'd I receive them, but by the Revelation of Jesus Christ.* 3. Because the Quakers deny the Scriptures to be a Rule of Faith and Life, or a Judge and Determiner of Religious Controversies; for Parnel, another of their Blasphemous Teachers says, *he also that saith the Letter is the Rule and Guide of the People of God, is without, feeding upon the Husk, and is ignorant*

norant of the true Light, which was before the Letter was. 4. Because the *Quakers* take Men off from Reading the Scriptures, and looking into them for Instruction and Comfort; for *Story*, another of their illiterate Instructors says, *Although the holy Scripture without, and the Saints Practices are as Lights in the World, yet far be it from all true Christian Men so to idolize them, as to set them above the Light, which is sufficient to guide; or to esteem them equal with the Light and Spirit of Christ within.* 5. Because the *Quakers* affirm the Doctrines, Commands, Promises, Holy Examples, expressed in the Scriptures, (as such) not at all to be binding to us; for *Burroughs*, another unlearned Fellow says, *That is no Command of God to me, what he commanded to another.* 6. Because the *Quakers* deny the Scriptures to be by any means, by which we may come to know God, Christ, and our selves; for *Smith*, another ignorant Wretch, says, the Knowledge of the Languages of Hebrew, Greek and Latin (which they call the Original) is nothing worth, as pertaining to the Knowledge of God: but surely this Babler did certainly lose the Light, or the Light lost him, when he said this; for we never heard the Latin call'd the Original of Scripture Translations before. 7. Because the *Quakers* affirm the Scriptures to be no means whereby to resist Temptation; and that they are dangerous to be Read; for *Mason*, another of their vulgar Teachers, says, *The Scriptures, nor any other outward Things are able to grapple with the Devil; you must put on the Armour of Light within, and with that resist him, or be taken Captive by him.* This Contempt of the Oracles of God is *Aristobulus's* Reviving Primitive Christianity; and our objecting (which we never did yet, for the Reasons above-said) against their Allegories, as the *Gentiles* did of old against the first *Quakers*, wrongfully quoting the 9th Chapter of the Sixth Book of *Eusebius's* Ecclesiastical History, for the 19th Chapter.

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Again, *Aristobulus* says, the *Quakers* imitate the ancient Fathers of the Church, who were such mighty *Allegorists*, that they turn'd the Scriptures into *Allegories*, and contended much for metaphorical and mystical Interpretations; to which we reply, that though many Texts in Scripture are figurative, yet more are to be taken in a literal Sense; and farthermore, we observ'd (with *Smith*, in his *Mystery of Rhetorick* unveil'd, page 55, 56, 57.) that Scriptural Allegories are natural or inferr'd: A natural Allegory is such as is expressly deliver'd in the Scriptures themselves; and this properly is the mystical Sense of the Scripture: An Allegory inferr'd is such as the Scripture it self shews not, nor makes manifest, but is brought in by Interpreters: And Allegories of this kind are like unto Pictures, but their literal Expositions like to Stone Walls, the House hath its strength from the Stone Walls, the Pictures afford not the least strength either to the House or Walls. Then this Allegory is either offer'd, or inforced, or wrested; that inferr'd Allegory from Scripture which is offer'd, hath a probable Ground and Foundation in the literal Sense, and proportionable Agreeableness of those Things, and is likewise agreeable to the Analogy of Faith; or otherwise we shall not follow the metaphorical and mystical Interpretations of the Fathers where they deviate from it; and an Allegory inforc'd or wrested, is such as is left destitute of a probable Ground or Foundation in the literal Sense; either it differs too much from the thing, from which it is taken, or it is agreeable to another and thwart Object; or otherwise it is too remote from the Analogy of the Scriptures. Now the Learned being able to descry which Texts of Scriptures are figurative, and which to be taken literally, we are not oblig'd to pin our Faith upon the allegorical Expositions of the Fathers, who have drawn into Argument

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gument the Fable of the Phenix, and made use of that of the Salamander, Pelican, Basilisk, and divers Relations of *Pliny*, but deducing from thence most worthy Morals, and even upon our Saviour, we admit, that although this be not prejudicial unto wiser Judgments, who are indeed but weakly mov'd, with such kind of Arguments, yet is it oftentimes the Occasion of even unto vulgar Heads, who expect in the Fable as equal a Truth as in the Moral, and conceive that infallible Philosophy, which is in any Sense deliver'd by Divinity. But wiser Discerners do well understand, that every art hath its own Circle, that the Effects of Things are best examin'd, by Sciences wherein are deliver'd their Causes, that strict and definitive Expressions are always requir'd in Philosophy, but a loose and popular Delivery will serve oftentimes in Divinity, as may be observ'd even in holy Scripture, which often omits the exact Account of Things, describing them rather to our Apprehensions, than leaving Doubts in vulgar Minds, upon their unknown and philosophical Descriptions. Thus it terms the Sun and the Moon the two great Lights of Heaven; now if any Man shall from hence conclude the Moon is second in Magnitude unto the Sun, he must excuse our Belief, and we think it cannot be taken for Heresie, if we herein rather adhere to the Demonstration of *Kepler*, and other Astronomers, than the popular Description of *Moses*. Thus it is said, that *Solomon made a Molten-Sea of ten Cubits, from brim to brim, round in Compass, and five Cubits the Height thereof, and a Line of thirty Cubits did compass it round about.* 2 Chron. iv. 2. Now in this Description, the Circumference is made just treble unto the Diameter, that is 10 to 30, or 7 to 21, but Mathematical Demonstrations makes the Proportion of the Diameter unto the Circumference, as 7 unto almost

22, which will occasion a sensible Difference that is almost a Cubit. Thus herein if we adhere unto the Mathematicks, which defines this Matter more exactly than the sacred Text which speaks largely, we hope we shall not offend Divinity, because we are sure we shall have Reason and Experience of every Circle to support us. But more of Allegories when the *Quakers* clear themselves from their Blasphemous Opinion of the holy Scriptures, with which we charge them above; and then we shall farther show them, how erroneously they have expounded some sacred Texts, to the full Confutation of *Aristobulus*, who attempts to espouse the weak Cause of the worst of Heathens.

Q. Gentlemen, I remember when I was at a certain Boarding-School in this Nation, there was Four of us School-fellows that were also Bed-fellows; and I being one of them, one Saturday Night, I going into Bed after the rest in the dark, and just preparing to put on a clean Shirt, was surpriz'd with a Light shining on a sudden behind me, the which when turn'd about, I perceiv'd to be a small Blaze fixt on the Board which was our Bed's Head. Hereupon, I awaken'd 2 of my Bedfellows, who also saw it, but the other could not by any means, as shaking, pulling, thumping, and pinching him, be awaken'd whilst it lasted, which was about 2 Minutes. It issued out Rays all around, just as the Sun is commonly delineated on Signs, giving then a very great Light; and at last descended there from a very small Stream or Channel, very much like to a small Stream of liquid Gold. This taking vent the next Morning, one of our House-maids (a poor, silly, superstitious Creature, as I then accounted her) with great concern lamented and bemoan'd the said Boy whom we could not awake, averring, that the Light portended the Death of his Father, his Mother being already dead. But I assure you, that in some little time after (within half a Year at furthest) a Letter from Carolina confirm'd the Maid's Prediction.

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One of my Bedfellows is now living in London, and I my self at Westminster, and are both ready to attest the Truth (if required) of what is here related. I have since heard of several such Phænomenons, or Appearances, and that many People also agree in our poor Maid's prognosticating the Portent thereof, to be the Loss of a Friend to one of the Family who happens not to see the Apparition. For my part, I know not what to think of the Maid's Interpretation thereof, nor indeed of the Apparition it self, and therefore desire you, Gentlemen of the Delphick Oracle, to give your Thoughts on this Subject, that is to say, Whether such Apparitions are natural? What may cause them? And why this I saw should so fatally agree with the Predictions concerning the like Phænomenons long before, and several times since, if other Peoples Relations be true, and of which I have no Reason to doubt. But I presume to tell you before-hand, I cannot admit of a *Deceptio Visus* for an Answer, because there were 3 of us, and every ones Idea of it the very self same as appeared by our Description of it separately to several Persons.

A. The Proposer of this Question seems to command us to believe what he tells us, in saying he will not admit of a *Deceptio visus* for an Answer, which we must allow of, tho' contrary to the Gentleman's Opinion, because *Satan* can delude Men three Ways; 1. By Local Motion, suddenly removing one Object from the Eye, and substituting instead thereof another; thus are we deceiv'd in many supposed Transformations, as when we think we see Women transformed into Cats, or Hares, or any other Creature, the Woman is suddenly convey'd away, and the Cat put into her Place. 2. By darkning the Medium or Air, that we cannot see the Object, or by condensing of it so, that the Object appears quite other than it is. 3. By working on the outward sensitive Organ, either by altering the

the Situation thereof : Thus by elevating or depressing the Eye, we see Things double, and otherwise than they are ; or by disturbing the Visure Spirits, or by casting a Mist before the Eye ; for by such Tricks the *Egyptian* Sorcerers made the People believe they had done the same Miracles that *Moses* did. Now why may not others be now thus deceiv'd ? But now to come nearer to the Desire of the Gentleman who sends the abovesaid Relation, I do believe Apparitions have appear'd to some People before or at the Death of particular Friends, or other Persons, for Seamen use to tell us of many strange Sights and Apparitions they have seen in the Ocean, and in the Night also strange Voices and Sounds have been heard near deep Waters, or Rivers, which are taken for Presages of some shortly to be drown'd there : Thus a strange Voice came from the Shore, which call'd upon *Thamus* the *Egyptian* Ship-Master, who then had cast Anchor at *Praxea*, telling him that the great God *Pan* was dead. So Sir *Thomas Gresham*, who built the Royal-Exchange in *London*, being in *Sicily*, had the Curiosity with some others to go up Mount *Aetna*, with an Intent to approach the burning Mouth of it as near as they could, but in the Attempt a sudden Irruption of Fire cast forth flaming Flakes of Fire and Stones, with such a dreadful Violence, that they was forced to run down the dangerous Precipice with all the haste they could make, to save their Lives, at the same time hearing a very shrill Voice cry out several times, *Make way, for the great Antonio is coming*. When they came into the Valley they set down the Hour and Minute according to their Watches, as they heard this Voice, and shortly after they receiv'd the News of the Death of *Antonio* then King of *Sicily*, who they found by comparing their Notes

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died just at the Time as they heard the Voice above-mention'd. Again, I remember to have read somewhere, I think it was in *Ross* his *Pause-beia*, that as he was once travelling before Day, with some Company, near the River *Don* by *Aberdeen*, they heard a great Noise, and Voices call'd to them; he was going to answer, but was forbid by his Company, who told him they were Spirits, which never are heard there, but before the Death of somebody; which fell out too true: For the next Day a gallant Gentleman was drown'd with his Horse, as offering to swim over. But that which is most parallel to our Propounder's Story, is this of *Robert Devereaux*, Earl of *Essex*, eldest Son to *Walter Devereaux*, the great Favourite of Queen *Elizabeth*, and General to the Parliament Army, raised against King *Charles* the First, who, at the Time of his Father's Imprisonment was a Student in *Eaton College*, where, in his Chamber the Night before he was beheaded, he saw for the space of 3 or 4 Minutes a very bright Light as if burning in a Lamp illuminate his Room tho' dark, that he could see plainly to take up the smallest Pin, with which Illumination he was much surprized; however he went to Sleep, and about 6 in the Morning he suddenly and distractedly leapt out of his Bed in a sound Sleep, and to the Amaze-ment of several Gentlemen ran out of one Room into another, crying out, *His Father was kill'd, his Father was dead*; and not many Hours after, the sad News was brought, which so early in the Morning, and so strangely he presag'd Sleeping. But now such Appearances and Voices we have been talking of, are not natural; but may sometimes be caused by God for ends best known to himself, or else, thro' his Permission, by the Devil, to cause Fear in Men, which hath wrought so powerfully among the ignorant *Pagans*, tho' not
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among *Christians*, that they have planted their whole Religion in the worshipping evil Spirits.

Q. *How can St. Paul's saying a Man is justified by Faith and not by Works, be reconcil'd to St James's affirming, that good Works are the Effect of true Faith?*

A. All that can truly and in Propriety of speech be said of *Faith* in this matter, is this; that Faith is so strong a *Motive* to *Obedience*, that if it be drawn as a Weapon to the purpose, and us'd as it should, it would in reason out-balance all the contrary Temptations to *Disobedience*: And if the *Will*, which hath the casting Voice, gives its Suffrage, as in reason it ought, it shall then infallibly produce *Obedience*; but yet not *irresistibly*, because that Will being still a *free Faculty* at least to Evil, may after all the Proposal of motives either suspend its Action, or else do that which it should not. *Medea* was not deceiv'd in herself when she said, *Video meliora proboque, deteriora sequor*. And so many who makes no doubt of a Heaven to belong to all penitent reformed Servants of *Christ's*, and that that Heaven contains Joys above all that the World can afford, do yet choose the Pleasures of Sin for the present Season. But whence is all this? But from hence, that the carnal Pleasures of Sin for the present obtain the Consent of the *Will* against all the future Pleasures and Joys of Heaven, joyn'd with the Sowerness of present *Obedience*, which could never be, if believing the Promises always either necessarily, or infallibly produced good Works.

Q. *Gentlemen of the Delphick Oracle I must confess to you I was most Religiously and carefully bred up in the Principles of the Church of England, by my Parents; but they dying when I was very young, so that the Force of Education had made no strong Impressions on my Mind as to what I had been taught, it was my Judgment,*

as being bred up afterwards among Roman-Catholicks, to make choice of their Religion, and have continued in that Persuasion for these 50 Years; but having lately some Conflict in my Conscience about the Truth thereof, I desire you would be pleas'd to inform me, without Partiality on either side, on what Points of Doctrines Mr Andrew Polton the learned Jesuit, and Dr. Tenison. late Archbishop of Canterbury discours'd in the Reign of King James II, for I was then beyond Sea, and there continued till within these two Months, because it is my Resolution to die in the Faith of the Virtue, and moreover I would know of you, learned Gentlemen, whether such a Resolution is not a good way to obtain Salvation?

A. Finding the abovesaid Gentlemen is wavering at these Years in the Creed, we shall (to settle him, it possible, in some Religion) give him an Abstract of the Conference held at London, in September 29th, 1687, betwixt the aforesaid Jesuit and Archbishop, who was then only Rector of the Church of St. Martin in the Fields. The Disputation was occasion'd thro' an Apprentice-Boy in Long-Acre, turning Papist, upon being told that Luther was dissuaded from going to Mass by the Devil, and that from thenceforth the Refoundation proceeded upon the Word of the Devil. When the Disputants first met, Pulton proceeded to talk about Luther and the Devil, as the Boy before had done, and his leaving Mass at the Devil's Instance; to which Tenison reply'd, that Luther (some Grains of Allowance being given to him, as we ought to every Man) was an excellent Instrument of God's; that if Luther had said any where there were 3 Sacraments, he had said no more than Paschasius Radbertus, who flourishing about the Year 821 was the Inventer of Transubstantiation; and that the Story of his talking with the Devil, was only putting his Spiritual Conflict (after the Monkish way) into the form of a Colloquy, for one of the

the first Dissuasures from the Mass which made Impression upon *Luther*, was this: He had been at *Rome*, and said Mass there, and heard it said, and he took notice of the Profaneness of the Mass-Priests; and he overheard the very Courtezans jeeringly saying, that some who consecrated, had us'd these Words, *Bread thou art, Bread thou shalt be; Wine thou art, Wine thou shalt be.*

Next *Pulton* ask'd, what was the Rule of Faith, and where we had our *Bible*? who gave us the Copies; how, where, and when? to which *Tenison* answer'd, the Rule of Faith in the Holy Bible; and the Sum of it in necessary Doctrines, in the Apostolical Creed. That if they had any good Proof of the *Bible*, we had it too; and that the first external Inducement for the receiving of the Bible, as written by such and such Persons, and as such a Book, was (not so much the Authority as) the Testimony of the universal Church of all Ages, all agreeing in it, and amongst others the *Romans* excepting the Apocryphal Books of latter Time raised by them into a Level with the primary Canon. That the Protestants took in the Testimony of *Heathens*, as of *Julian* the Apostate, who, against himself own'd three of the Evangelists; and the *Jews*, who had once the Oracles of God committed to them, and from whom the first *Christians* receiv'd the Canon of the Old Testament. That the Consent of the World remov'd all Doubt; and that for the Holy Bible, when Men came to consider the Prophecies and their Events the Characters of *Christ*, the History of *Christ*, and Things in those Books most worthy of God, and use of Pious means in Humility of Souls, they had farther assurance begotten in them. Then *Pulton* said something of. *Thou art Peter, and upon thee will I build my Church.* To which *Tenison* reply'd, that he made no Distinction between
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the Masculine and Feminine Gender; and that Text ran not upon *thee Peter*, on this Peter; but upon this Rock ἐν ταύτῃ τῇ πέτρᾳ in the Feminine; tho' admitting that our Saviour did build upon him (for by him he opened the Kingdom of the Gospel to the *Jews* at *Jerusalem*, and to the *Gentiles* at *Cesarea*) yet seeing there were 12 Foundations, *Christ* promising that he should be one, did not exclude the other eleven. Then *Pulton* ask'd, where such a Church as ours was visible in all Ages? and clapping his Hand with great force upon the Table, said, if he could not shew the Visibility of his Church, and we could that of ours, he would be hang'd. Hereupon *Tenison* reply'd, you use a very scurvy Word, which puts me in mind of a saying of the late Lord *Faulkland*, you are apt to hang and to damn; but if they whom you hang, were no more hang'd than they whom you damn, were damn'd, few Men would fear either your hanging or your damning. Then he added, that we had the true Faith, before any Mission came from *Rome*. That *St. Gregory's* Faith was not that which *Rome* now teaches. That a Doctrine contrary to *Transubstantiation* had been taught in the *Saxon Church*; and that he would prove such things as these out of their own Writers: naming at the same time *Brede*, and some others.

Now they enter upon a Discourse about *Transubstantiation*, in Defence of which Doctrine, *Pulton* quoted several Fathers, and after noisie rambling, and wrong citing of spurious Works, for proving the *Christ's* real Presence in the Eucharist; *Tenison* said, he would defend the true Sense of his Church, even in those mistaken Words in the *Catechism*, the Body and Blood of *Christ* are verily and indeed taken and receiv'd by the Faithful in the Lord's Supper. So proceeding farther about the *Roman* corporeal Presence, and it being ask'd *Pulton*, what

what kind of Philosophy that was which maintain'd that Accidents subsisted without Substances: he said it was true Philosophy to say, there was Whiteness without a white Thing, and breaking without a thing broken, and the Body of a Man without the Demensions and Figure of such a Body? It was answer'd, God could do this. It was reply'd, there was no need, no Promise, supposing God could do it; besides God could not do what was a Contradiction, it being an Imperfection. *Pulton* still continued the Discourse, and said we accus'd them of Idolatry, whereas they worshipp'd not the Bread, but *Christ* under it. To which *Tenison* reply'd, That he also ador'd *Christ* when he took the Sacrament, but not that substance which they said was under the shew of Bread; and that is it prov'd to be Bread, it was a Creature, and the worship of it would be the worship of a Creature. Here *Pulton* asserted that the Bread was annihilated; and being shown by *Tenison* that his Opinion was contrary both to Truth and his own Church; he salv'd it by saying, 'twas annihilated so far as it was Bread. As for the Cup in the Sacrament being taken from the Laity, a *Papist* present at this Conference said, 'twas taken away for fear of being spilt.

'Tis true, Mr. *Tenison* did acknowledge the *Roman* was once a true Church, but never the Church; and a true Church may fail in process of time, as some of the seven Churches of the lesser *Asia* did; and St. *Paul* continu'd the *Romans* themselves, in his Epistle to those People. xi. 20, 21, 21, against immoderate Confidence, lest they, as well as the obstinate *Israelites*, should be cut off. But then for Councils in which the *Papists* so much confide, he said, they were not to give a Rule of Faith, but to make Peace in the Church, by proceeding according to the Rule, the Scripture. If it had been otherwise, the *Christian* Word, in which from the
Begin-

Beginning were many Diversions and Heresies, had been long without a sufficient Guide or Rule, seeing there was no General-Council till 325 Years of *Christ*. They alledged Scriptures, and if they had not done so, Men would not have stood to their meer Authority, or to any other Tradition than the Creed, and not to that but by universal Consent, as founded in the Holy Bible.

Then *Pulton* insisted, for the Truth of their Church, their Unity, and the dividing and subdividing of the Reformed without end. To this *Tenison* said, that in the *Roman Church*, the *Jansenists* have accus'd the *Jesuits* of a new Heresie of the Pope's being infallible in Matters of fact, and about many other Things they are at Variance. And there are in *Spain* and *Italy* great Numbers of the Disciples of *Molinis*, who are against the use of Images in praying, and the Invocation of Saints; and other Things for which the rest of the Church of *Rome* do so much contend. Next *Pulton* mov'd the Zeal of their Church in making Conversions abroad. To which *Tenison* said, The Question is, whether they are Conversions to the true *Christianity*, of which we have Instances in the *English Protestant Colonies*. For the *Scribes* and *Pharisees* compass'd Sea and Land to make Profelytes; but it would have been much better for Religion, if they had stay'd at home, and mended their own Morals. Besides we observe, that most of your Conversions are made in warm Countries, where there is Gold, and other valuable Things; and that the like Zeal does not move you towards cold and barren *Nova Zembla*. And the Manner of the Conversions made by the *Spaniards* in *America*, is too tragical to be related.

Then *Pulton* insisted on Miracles. To which *Tenison* said, seeing Miracles are for them that believe not, and not for them who believe, why do
you

you not shew a Sign among us, who are not too hasty of Assent to Doctrines properly *Roman*? Next *Pulton* mov'd, that Men of Quality among them go out of the World into Holy Orders. To this *Tenison* reply'd, it is in the Ecclesiastical State, the readiest Way to Preferment; but I do not say, that none have better Intentions. Then *Pulton* said, That they built our Churches; whereupon *Tenison* told him, it was a good Argument for the *Heathens* who built the *Pantheon*, or the Temple for the Worship of all strange Gods; and which now at *Rome* they use as the Church of *All their Saints*. A good Argument for the *Turks*, who in the *Morea* built many of the Mosques, which are now by the *Romanists* us'd as Churches.

Now *Pulton* objects against the Lechery of King *Henry VIII.* as introducing our Reformation; and against the Violence of Queen *Elizabeth* for persecuting the *Papists*. To which first Objection *Tenison* reply'd, that King *Henry* liv'd and dy'd a *Papist*, and many Popes have out-gone him in Vice, and more in *Atheism*: And to the other he said, but who are the Violent? They that provoke, or they that punish when justly provok'd? Till the Pope sent his Bull against her, the *Papists* liv'd in great Quiet and Ease, and came to our Service. Pope *Pius V.* took all possible means to disturb her Reign; and he himself would not let her die in Peace, for he makes her Death, (after a Reign of 44 Years,) to be a Judgment upon her, and said, as his sort of Charity mov'd him, that *She* exchang'd a wicked Life for everlasting Death.

This is the Summary of four Hours Conference, in which there's no great Triumph, but if any got the Victory it was Doctor *Tenison*, who perhaps had came more within the Jesuit, had he given better Play. But to convince our Querist which is the truest Religion, whether that profess'd by

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the *Protestants* or the *Papists*, let St. Paul's Epistle written to the antient *Christian Romans*, (but against our new *Anti-Christian Romans*) be Judge ; and it will plainly appear, that the Doctrine which the abovesaid Apostle taught to the antient Church of *Rome*, is *ex diametro*, opposite in 26 fundamental Points of true Religion, to that which the New Church of *Rome* teaches and maintains : For St. Paul taught the Primitive Church of *Rome*, First, That our Election is of God's free Grace, and not *ex operibus prævistis*, Rom. ix. 11. xi. 5. 6. Secondly, That we are justified before God by Faith only, without good Works, Rom. i. 17. iii. 20, 28. iv. 2. Thirdly, That the good Works of the Regenerate, are not of their own Condignity meritorious, nor such as can deserve Heaven, Rom. vi. 23. viii. 18. xi. 6. Fourthly, That these Books only are God's Oracles and Canonical Scripture, which were committed to the Custody and Credit of the *Jews* ; such were never the Apocrypha, Rom. iii. 12. xvi. 26. Fifthly, That the Holy Scriptures have God's Authority, therefore above the Authority of the Church, Rom. iii. 4. ix. 17. xi. 32. conferr'd with Gal. iii. 22. Sixthly, That all, as well Laity as Clergy, that will be saved, must familiarly read or know the Holy Scriptures, Rom. x. 1, 2, 8. xv. 4. xvi. 26. Seventhly, That all Images made of the true God are very Idols, Rom. i. 23. and Rom. ii. 22. confer'd. Eighthly, That to bow the Knee religiously to an Image, or to worship any Creature, is meer Idolatry, Rom. xi. 4. and a lying Service, Rom. i. 25. Ninthly, That we must not pray unto any, but to God only, in whom we believe ; therefore not to Saints and Angels, Rom. viii. 15. 27. x. 13, 14. Tenthly, That CHRIST is our Intercessor in Heaven. Eleventhly, The Scripture proves an Heaven and Hell, but no Purgatory,
nor

nor *Limbus patrum*. Twelfthly, The Cross is no more to be worship'd, than Adoration to be paid to Reliques. Thirteenthly, As no mortal Man is without Failings, the Pope cannot be infallible. Fourteenthly, As the Catholick Church comprehends all *Christians*, it is not peculiar only to the Church of Rome. Fifteenthly, We are to depend upon the Word of God, and not on the Traditions of Men, in Matters tending to Salvation. Sixteenthly, Auricular Confession is an Imposition on the People. Seventeenthly, Prayers for the Dead are not availing, because there's no Repentance in the Grave. Eighteenthly, The Laity ought to receive the Cup as well as the Clergy, because *Christ* forbids none from coming to his holy Table. Nineteenthly, Murderers, Traytors, and other Villains ought not to be canoniz'd for Saints. Twentiethly, Pilgrimages to Shrines and other Places procure not our Salvation. Next, The Mass is no propitiatory Sacrifice for our Sins. The Clergy are not excluded by divine Authority from marrying. There are not Seven Sacraments, but Two only, Baptism and the Lord's Supper. Indulgences are only a pious Cheat. Extream Uction does not carry us to Heaven. And lastly, The Elements of Bread and Wine cannot, by the Virtue of Transubstantiation, be changed into the real Body and Blood of *Christ*. Now by what has been said, the Gentleman may see how dangerous it is to embrace the Faith of the Church of Rome, because God shall send them strong Delusion, that they should believe a Lie. That they all might be damn'd. 2 *Thess.* ii. 11, 12. Therefore we advise him to return into the Bosom of his Mother Church again, before it is too late; for search all Religions the World through, and he will find none that ascribes so much to God, nor that constitutes so firm a Love among Men, as does the establish'd Doctrine of the Protestant Church of England among us.

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Q. Is it impious for the Pagans to adore Spirits?

A. Yes; since it was the bad, not the good Spirits, (which was also idolatrous) whom the Pagans did worship, as may be prov'd by weighty Reasons: First, Because those adored Angels did not throw off their Worshipers unto the Service of the true God, but as much as in them lay, labour'd to abolish the same; or at least in every respect requir'd equal Honour with the Almighty. Secondly, Because they procured all the Mischief they could to the Worshipers of the one most high God, by provoking both Magistrates and People to inflict Punishments upon them. For when it was lawful for Poets to sing of the Murders and Adulteries committed by the Gods, and for the Epicures to take away all divine Providence, and any other Religion (tho' never so different in Rites) was allow'd, as the Egyptian, the Phrygian, the Grecian, the Thuscan, and the sacred Rites of Rome; even then generally the Jews alone were ridiculous, as appears by Satires and Epigrams written upon them; and sometimes also suffer'd Punishment. And as for Christians, they were afflicted with most cruel Punishments: No other Cause whereof can be given, than that both these People did worship one God, whose Honour was impeached by the Multitude of such Gods as the Heathens adored; who did not so much vie one with another, as with him. Thirdly, This was manifest by the way of their Worship, which no way beseem'd any good and honest Spirit; namely, by human Blood, by the running of naked Men in the Temples, by Pageants and Dancings, full of nasty Filthiness; such as may be seen at this Day among some People of Africa and America, who yet set in the Darkness of Gentilism.

Yea,

Yea, which is more, there both anciently were, and now are People, who worship'd evil Spirits; which they knew and professed to be such: As *Arimanius* by the *Persians*, the *Greeks* those they call'd *Cacodemons*, the *Latins* their *Vejoves*, and now some *Ethiopians* and *Indians* such like Deities; than which nothing can be imagin'd more impious. For what is Religious Worship but a Testimony of an infinite Goodness, that a Man doth acknowledge to be in him whom he worships? Which if it be exhibited unto a bad Spirit, it is false and deceitful, implying in it no less Crime than High-Treason; forasmuch as the Honour due unto the King is not only withdrawn from him, but is confer'd upon his Enemy, and one that hath traiterously revolted from him. Moreover vain is that Persuasion which they conceive of God, that he is good, and therefore will not punish this Offence; because they think so to do, were contrary to his Goodness. For Mercy or Clemency, that it may be just, hath its Bounds and Limits; and where Wickedness abounds beyond Measure, there Justice doth as it were necessarily require the Infliction of Punishment. Neither is it less blameable, that they pretend Fear constrains them to honour wicked Spirits; since he that is perfectly good, is as communicative also; and therefore the Author of all other Natures, which are his Productions. And if he be, then it follows, that he hath absolute Power and Dominion over all Creatures as over his Workmanship; so that nothing can be done by any of them, which he hath a Desire to hinder. Which Things being certainly true, we may easily gather that evil Spirits can no farther do any hurt to him, who hath God, most high and most transcendently good, favourable to him; than that God, for the sake of some good or other, shall think fit to permit. Nor can a Man obtain any thing of

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of those evil Spirits by his Prayers, which is not to be rejected; because he that is evil is then worst of all, when he feigns himself to be good; and the Gifts of Enemies, are meer Snares and Treacheries.

Q. Do the Turks believe the Scriptures?

A. The Turks (as *Rycant* says in his History of the State of the Ottoman Empire, lib. ii. cap 8.) attribute no small Reverence and Authority to the *Old Testament*, as wrote by divine Inspiration, but that the *Alcoran* being of later Date, and containing the Will of God more expressly and perfectly, the former is now abrogated, and gives Place unto this. However, tho' it is granted by *Mahomet* and his Followers, that *Moses* was sent of God, and *Jesus* also; and that they were holy Men, who first of all publish'd the Doctrine of *Christ*, yet in the *Alcoran*, which is *Mahomet's* Law, many Things are recorded plain contrary to what is deliver'd by *Moses*, and by the Disciples of *Jesus*. Thus to give one Example for many, all the Apostles and Disciples of *Christ*, with one Consent do testify, that *Jesus* was crucified, that the third Day he was restor'd to Life again, and after that was seen of many. But *Mahomet* teaches quite contrary, namely, that *Jesus* was privily convey'd into Heaven; and not himself, but something in his Likeness was nail'd to the Cross; and consequently he did not die; but the Sight of the *Jews* was deluded and deceiv'd. Again, the *Mahometans* are persuaded, that in the 14th Chapter of *St. John*, where mention is made of sending the Comforter, there hath been something register'd concerning *Mahomet*, which the *Christians* hath razed out. But here let us ask them, whether they think this Depravation of Scripture was committed since the Time of *Mahomet*, or before? That it happen'd not after the coming of *Mahomet*, is plain, because ever since that

that time there have been in the World very many Copies, not only in the *Greek* Language, but in the *Syriac*, *Arabick*, and in Parts far distant from *Arabia*, the *Ethiopick* and *Latin* Tongues of divers Translations; all which do so agree in that Place, as there cannot be shewn any Diversity at all. And before the Time of *Mahomet*, there was no Cause of Alteration: For no Man could know before his coming what *Mahomet* would teach. Yea, if the Doctrine of *Mahomet* had contain'd nothing contrary to the Doctrine of *Jesus*, the *Christians* would have made no more Difficulty to receive his Books, than they did to receive the Books of *Moses*, and the rest of the *Hebrew Prophets*. Nothing of *Christianity* agrees with *Mahometism* but *Popery*, for as the *Turks* worship *Mahomet*, so the *Papists* worship Images, Relicks, Angels, Saints, yea, and worship such for Saints as never were in being, and others whose Saintship there is too much Reason to question, being apparently guilty of such Crimes, as are inconsistent with it. For Instance, our *Thomas à Becket* (by whose Blood, they have pray'd our Lord *Christ*, that they may ascend into Heaven; and do still pray, (upon *December 29.*) that they who implore his Help, may have the saving Effect of his Petitions) whom our Forefathers, even in the time of *Popery*, look'd upon as a perjur'd Person, and as a Traytor; being not only call'd so by the King, but in Parliament accused of Treason, the Bishops as well as others being present; and the Bishop of *Winchester* pronouncing the Sentence against him. So exceeding prone they have been of late to run into Idolatry and Superstition, as they were more long ago in the Days of *St. Martin*, who broke down an Altar, which had been set up by former Bishops themselves, in honour of a Martyr as the People call'd him;

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him; who prov'd to be (instead of a *Beato*) no better than a Highwayman (as the abovesaid St. *Martin* discover'd) that had been executed for his Robberies, and there buried. Hence we may safely affirm, that the Rise of *Mahometism* may serve as well for the Original of *Popery*, which took its Rise from the great Decay of true Piety, and the vain jangling that fell out among *Christian* People, by imploying their Time in curious Questions; which made the vulgar at last not know what to believe, and to lay the Fault upon the Scriptures; nay, to avoid them as hurtful and dangerous. And then it was easy to lead them any whither, when they had forsaken the Light which shew'd them their way; and began also to place Religion, not in Purity of Mind, but in Rites and Ceremonies; and to content themselves in such Things, as serv'd rather to exercise the Body, than to amend the Soul. In short, that false Prophet *Mahomet*, and an *Universal Bishop*, sprang up both together, very near the same time; as Treason and Idolatry settled themselves also together at the same Time in the Age following. For the *Pope*, under the Pretence of retaining Images, which the *Constantinopolitan* Emperor destroy'd, revolted from him; deny'd him the Tribute that was wont, till then, to be paid him, even out of *Rome* it self, as well as other Places; and denying him all Obedience, plainly thrust him out of *Italy*. This was *Gregory* the Second's Proceeding against *Leo Isaurus*; and thus the Bishop of *Rome*, by his Papal Authority, became the first Author of Defection from a Lawful Prince, upon the Account of Religion.

F I N I S.

